

Baptist Leader



MARCH

MEET YOUR NEIGHBORS

•
**YOUTH'S PART IN
ENLISTMENT WEEK**

•
**FOR THE SAKE OF
THE CHILDREN**

•
MORE THAN A SUNDAY JOB

•
**RECRUIT THE MAN POWER
OF YOUR CHURCH TODAY**

1943

Jesus Washing the Disciples' Feet

Painting by
Albert Edelfelt

THE painting, *Jesus Washing the Disciples' Feet*, may be studied with profit in connection with the Improved Uniform Sunday School Lesson for Sunday, March 14. It is the work of a Finnish artist, Albert Gustav Aristed Edelfelt, who lived during the latter half of the last century.

Edelfelt succeeded in giving to his painting a simple, yet effective, composition. Observe, for instance, how he directs the attention of the beholder to Jesus, the central figure. The disciples

are important, of course, and their emotions deserve consideration; but if the eye falls upon any one of the group standing in the doorway, it is soon drawn involuntarily to the left, then downward, and, in a graceful curve, back to the right. It passes the seated disciples, follows the extended leg, and comes to rest on Jesus.

In many respects, Edelfelt has given us the most satisfactory representation that we have of this Gospel scene. It is the most satisfactory, possibly, because it is the least symbolic and the most gripping in its stark realism. What we see is no mere ceremony, however rich with meaning such a ceremony might be, but a real washing of feet made dusty by the highway. That he may do the job well, Jesus has stripped himself to the waist; and he has provided himself with a large basin, ample water, and a towel.

We are in the habit of saying that Jesus washed his disciples' feet in order to teach them a lesson in humility and service. That is true, but only secondarily. To put that reason first, to say that Jesus performed this lowly service on this one occasion and for this one purpose, is to rob his act of its primary significance. Jesus was not acting a part; instead, he was expressing, sincerely and unaffectedly, the spirit which had characterized his entire ministry. He worked because there was work to be done; he served men because such service was needed, and because such service, far from being degrading, was the essence of all true living.

The disciples would not have paused ordinarily to watch so familiar an act, but now that their Lord is washing their feet, they cannot take their eyes off him. They are shaken by a sudden realization of what it means—especially, of what it means for them, if they are to follow in the footsteps of their Lord. It will mean an end to all seeking after pre-eminence; it will mean that if they are to have fellowship with their Lord, they must find it in serving their fellows.

American Museum of Photography



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Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH
AND CHURCH SCHOOL WORKERS

Vol. 4

MARCH, 1943

No. 12

This Month

■ To help you to prepare far in advance for the Easter season, this issue presents a list of plays, reviewed by Lucy Wetzel McMillin. Please turn to page 44. Here you will also find a list of the latest Easter music.

■ Many of the suggestions that Dr. Earl Adams has given in discussing "Youth's Part in Enlistment Week" apply equally well to the stewardship obligations of the older members.

■ Because certain monthly features, such as the Church School Workers' Conference, grow into the realm of the familiar, do not conclude that they are commonplace. The worship suggestions and the departmental helps are among the best appreciated sections of the publication—so our readers say.

Next Month

■ Suppose you were a child. "What Kind of Teacher Would You Like Best?" Mrs. W. F. Brown will help us to get a child's viewpoint on this question.

■ Blanche Hoke believes that "More Than Ever Vacation Church Schools Are Needed." Some of her arguments may be used to convince doubters. She also presents practical helps for organizing these schools in your community.

■ Pearl Rosser will explain the place and the importance of "Laboratory Schools" as training centers for teachers of religion.

■ Lemuel Petersen will report on the recent meeting of the Baptist Youth Fellowship National Council at Kalamazoo College in Michigan.

■ Evelyn W. Wells has prepared a choral-speech worship service for use at Easter, *Rejoice! He Is Risen!*"

■ Edgar J. Goodspeed, a scholar of world-wide fame, has written one of the outstanding features of the year, "The Bible for Today."

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It Can Happen Between Sundays



* By EUGENE DINSMORE DOLLOFF

DR. DOLLOFF refused to surrender to the suggestion that the week-night meeting must go. Instead, he planned and worked to make his Thursday night service "grow" and "glow." In telling how he and his people do this, he reveals how any pastor and church can save this meeting.

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The Judson Press

1701-1703 Chestnut Street, Philadelphia, Pa.
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352 S. Spring Street, Los Angeles, Calif.

■ A survey conducted by the Milwaukee Council of Churches throughout the Midwest finds most clergymen agreed that churchgoing is on the increase. The answer to this upswing in spiritual interest lies, they say, in the fact that men and women in these days of stress are turning to the church for solace, hoping to find in religion an anchor in a world of uncertainty and change. Church memberships are larger and are going higher, even though nearly every congregation has a sizable list of its sons in the armed forces and many others must work in Sunday jobs at war plants. Finances of most congregations are in better shape than in years, despite the rise in the cost of living and the sale of war bonds and stamps. Gasoline rationing seems to have had little effect on churchgoing.

■ The Committee on Religious Life in the nation's capitol is calling on newcomers to the city, as well as long-time residents, to recognize the importance of religion in today's world. They point out that in Washington there are "religious forces seeking to translate the ideals of justice, righteousness, truth, goodness and brotherhood into livingness and resolution."

■ The greatest outpouring of churchgoers in all of Sweden's history marked the observance of Christmas Day, according to a cable from Stockholm. In Stockholm, church attendance was doubled and even trebled in some cases. Long lines of patient worshipers waited for hours before gaining admittance to the church of their choice. Many persons arrived as early as 3 A.M., in order to be assured of seats for the morning service.

■ A plea to Baptists to offer special prayers for their fellow churchmen in Russia has been sent out by the Baptist World Alliance. "For many years we have known little of them and of their conditions; now the curtain is drawn aside, and we are informed that there are millions of Baptists involved in the heavy trials of their countrymen, and still witnessing and working for Christ."

■ Dr. E. LeRoy Dakin, pastor of the First Baptist Church of Milwaukee for fifteen and a half years, has resigned to take up the work of Field Secretary of the National Service Board for Religious Objectors, with headquarters in Washington, D. C. Dr. Dakin, who has one son in the army and another in a Civilian Public Service Camp, will act as "liaison man" between conscientious objectors and their parents, churches and denominations.

■ Rev. Oscar P. Campbell has started his new work as Director of Christian Education for the Third Baptist Church, St. Louis. In this work he will be associated with Dr. C. Oscar Johnson, the pastor, who has led his church in the erection of a new five-story church school building. Mr. Campbell has served as Director of Christian Education for the Connecticut Baptist State Convention since 1924.

■ In a pamphlet just published, entitled, "Sex, Love and a Home," Dr. L. Foster Wood, Secretary of the Commission on Marriage and the Home, of the Federal Council of Churches, comments on a survey made by two leading sociologists:

"Among other things," Dr. Wood said, "they found that a religious life is associated with success in marriage. The husbands who never attended church were the 'poorest' matrimonial risks, while those who attended once a month or less were 'average' and those who attended two, three or four times a month were 'the best.'"

■ Americans in the Belgian Congo sent \$388 to the USO to be used for the Christmas entertainment of American service men. They raised the money at a party in Leopoldville, on July 4.

■ In Finland, Protestants number 3,500,000. Only 2,500 of the country's population are Roman Catholic. Ten per cent belong to no church.

■ In a sudden move, the Rumanian government has issued a decree dissolving religious communities, free church bodies and sects on the ground that their existence endangers national unity. The dissolution decree provides for confiscation by the state of property held by church groups. It is expected that Rumanian Baptists will protest the move and will try, by legal measures, to prevent execution of the order.

The Rumanian move is not without precedent. During 1938 and 1939, the government almost succeeded in dissolving the Baptists, the Evangelicals and the Adventists. The attempt was averted only by a world-wide protest from Baptists and other Protestant groups. However, the government did succeed in making it illegal for eight small sects to continue the practice of their faith. During the latter part of 1940, a decree was issued dissolving all religious bodies not recognized by the state. The decree, it was stated, was in line with Rumania's Nazi-dominated regime and largely affected Baptists, Adventists and Jews. The decree was subsequently rescinded by the ministry of cults.

OF INTEREST TO BAPTISTS

BAPTIST LEADER:

Indications are favorable to successful completion of the World Emergency Fund by April 30 if present rate of giving is maintained. Nothing has ever gripped Baptist hearts as this opportunity to minister to unprecedented human need. We count on continued exercise of this great privilege through generous gifts to bring ultimate victory.

—PAUL H. CONRAD, Executive Secretary

■ Receipts for the World Emergency Fund to December 1 were \$430,000 as compared with \$415,185 on the same date a year ago. Receipts for the Unified Missionary Budget were running correspondingly higher, totaling \$1,211,844 as compared with \$1,073,216 the previous year.

■ The twelve million Baptists of the world were called to observe February 7, 1943, as Baptist World Alliance Sunday, in a statement issued and signed by President Rushbrooke, Dr. George W. Truett, past president, Dr. Walter O. Lewis, general secretary, and Clifton D. Gray and Dr. Louie D. Newton, associate secretaries.

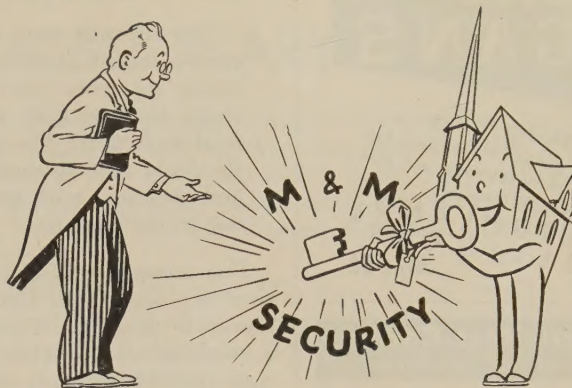
Their statement stressed the importance of the unity of all Christian people, even when their nations may be in conflict, and asked them to thank God for his grace, to make intercession for all afflicted people and to repent of our social and political sins.

■ To counteract a possible decrease in church attendance because of gas rationing, Protestant Episcopal Bishop Charles Clingman, of Kentucky, is urging churchgoers to attend the church nearest their home. Through a special arrangement worked out by the various parish treasurers, all contribution envelopes marked with the donor's name and address will be forwarded unopened to the communicant's home church. Several other denominations have adopted the same plan.

■ In a trailer camp near Wichita, Kans., Rev. J. C. Heinrich, chaplain, has taken over two unused government trailers and is filling them to capacity every Sunday morning. He also conducts two regular Sunday worship services at Hilltop Manor, a government project housing about 20,000 persons. Mr. Heinrich, for 26 years a missionary to India, was directed by the Federal Council of Churches to take up the work as chaplain on the new frontier outside the city limits of Wichita.

■ J. Samuel Bailey is the new Director of Christian Education for the Tri-State Area (Montana, Idaho and Utah). He succeeds Rev. Ezra Duncan, who retired last September.

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SINCE the January-March, 1943 issue, TOPIC has been set in a new, more readable type, supplementary editorial features are included, and pictures are often enlisted to enliven the text. Many readers have written to express appreciation for these changes. TOPIC is the ideal quarterly for the weekly discussion meeting of young people of high school and college age. (Materials for the junior high age are published in 'Teens.') Incidentally, young people who keep their copies of TOPIC throughout the entire cycle on which it is planned will soon have an excellent workers' library of materials on religious subjects. Start the Personal File habit with TOPIC this quarter! Send orders now for the April-June issue.

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TOPIC

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OF INTEREST TO BAPTISTS

Canada Drier

"No one will deny that the excessive use of alcoholic beverages would do more than any other single factor to make impossible a total war effort. There can be little doubt that absence from work and inefficient work are frequently due to intemperance."

This uncompromising temperance sermon was read to all Canada by W. L. Mackenzie King, the Prime Minister, in a broadcast on December 16. The sixty-eight-year-old bachelor, who himself sips an occasional glass of sherry or whisky and soda, and serves liquor in his home to guests who want it, was acting under convincing pressure. Temperance sentiment was mounting rapidly in Canada under the impact of war. The latest Gallup poll showed that 43 per cent of the Canadians interviewed favored a wartime bone-dry rule.

The prime minister himself had lately received thousands of letters from private citizens and organizations asking him to put a brake on drinking among civilians and soldiers. Parliament—both government and opposition benches—was also concerned. Particularly active temperance crusaders had been Premier John Bracken, of Manitoba, new Progressive-Conservative leader, and Alexander Malcolm (Sandy) Nicholson, a Saskatchewan ex-preacher, of the growing Co-operative Commonwealth Federation. On the air, King supplied worrisome statistics; since the war started, Canadians had drunk 37½ per cent more hard liquor, 25 per cent more wine, over 60 per cent more beer.

So the blow fell. The prime minister told Canadians they would henceforth drink less and drink weaker stuff at that. The Ottawa government, which controls liquor production in the Dominion, is immediately cutting supplies of spirits at the source by 30 per cent, wines by 20 per cent, beer by 10 per cent. After stocks already packaged for sale are consumed, distilled liquors will be watered to no more than 35 per cent alcohol, equivalent of United States 70 proof. The provincial governments, which regulate liquor sales in their territories,

are being asked to limit selling hours to eight daily. Wines may no longer be fortified. Finally, all liquor advertising, after a six-week adjustment period, was banned for the duration (United States publications entering the dominion aren't affected).

—Newsweek, December 28, 1942.

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■ Mr. George E. Rundquist, executive secretary of a newly formed national committee representing the Protestant churches of America in their effort to co-operate with the government's War Relocation Authority in resettlement of Japanese Americans, said, "There is a growing conviction that the absorption of the evacuated people into the normal channels of American life, in so far as possible, is the most practicable solution for the economic and social problems created by this situation." Many leading religious, social and philanthropic agencies of the country are actively participating in a program to help these citizens of Japanese origin to find employment.

■ After much deliberation, it has been decided to go ahead with the annual School of Methods at Ocean Park, Maine. The 1943 session will meet from August 16 to 27.

Reservations for the Ocean Park Royal Ambassador Camp, opening July 5 and closing August 2, already are being received.

■ A large number of orphans evacuated from Burma have been cared for by our Northern Baptist Mission, at Gauhati, Assam. As fast as they recover their health they are turned over to the government for placing in homes and other orphanages. Many of them have been taken to Calcutta.

■ In Burbank, Calif., thirteen churches, Catholic and Protestant, liberal and conservative, orthodox and independent, have united in the operation of a transportation system on Sunday mornings. A local bus service has been engaged to make two round trips, the cost being divided proportionately among all the churches.

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Baptist Leader

OF INTEREST TO BAPTISTS

CONGRATULATIONS TO

■ South Berwick Baptist Church in Maine on its 119th anniversary.

■ The Kane Baptist Church, Illinois, on its 119th birthday.

■ First Baptist Church of Norristown, Pa., which recently observed its one hundred and tenth anniversary.

■ Pennsylvania's Sunbury Baptist Church on its 100th birthday at which time Prof. A. B. Lawson, president of the State Convention, took part in the services.

■ Momence Baptist Church in Illinois, celebrating its 90th anniversary in a newly redecorated building.

■ Milwaukee's Tabernacle Baptist Church which celebrated its Diamond Jubilee some time ago.

■ Summerset Baptist Church in Iowa that observed its 63d anniversary. Two members who had been present when the church was dedicated attended the commemoration services.

■ First Baptist Church of South Chicago and its minister, Dr. Will Gordon. The church, in addition to honoring Dr. Gordon's 25th year in the ministry, celebrates its own 62d anniversary as well.

■ Arizona Baptist Convention that will observe its 50th anniversary in May, meeting with the First Baptist Church of Tucson.

■ Rev. and Mrs. C. H. Bolvig, missionaries in Michigan, South Dakota, Iowa and Minnesota who celebrate a dual anniversary—one-half century of missionary work as well as a fiftieth wedding anniversary.

■ Rev. A. M. Winsor who is beginning his nineteenth year as minister of the Essex Street Baptist Church in Bangor, Maine, as well as his fourteenth year as chaplain of the Bangor State Hospital.

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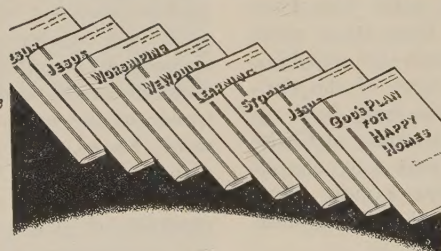
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FIFTY PER CENT, one hundred per cent, two hundred per cent, seven hundred per cent! From over the country come such disturbing reports as these telling of the rapid rise of juvenile delinquency. Children and youth who have been left to their own devices while parents have been at work in war industries have not been wise in their use of leisure time. The term "door-key children" has come into use because many boys and girls now leave for school carrying the keys of their homes in order to be able to enter on their return after school hours while parents are still at work. Increased demands for adult workers in these days have led to many new home situations. The hours for home living have changed rapidly according to the various shifts for work. Urgent requests have been expressed for day-care centers and after-school-hour programs in order to meet this emergency need of caring for children at times when their parents are away from home.

The Church Must Act

"New occasions teach new duties" has meaning for this present day. The church must take upon itself a concern for every child; concern for the children who have been part of its fellowship and for whom it already has accepted responsibility; concern for the many new boys and girls who have come to communities from other parts of the country; concern for reaching some of the fifty per cent of the children of this country who have been reported untouched by any plan of Christian nurture. What part can church leaders take in planning a more effective service to the children and the youth of our country?

It is imperative in every community where projects are being developed for children that representatives of the church be on the planning committee. Christian forces have every right to share in plans that may be made for day-care centers for children during the summer or throughout the entire year; they have every right to indicate the kind of programs that may operate in after-school hours. Church leaders must ask themselves, "What place is the church to have in helping to meet the needs of boys and girls in the many new situations that arise in these days when our country is at war? How can we accept our responsibility and increase the effectiveness of present plans in the church?"

The Place of Vacation Church Schools

One of the most vital means of guiding the Christian growth of children has occurred in the summer through the organization of vacation church schools. The day-by-day experience of sharing

For the Sake of the CHILDREN

By EDITH WELKER

life with children for several hours a day through several weeks has long been recognized as one of the most valuable means toward accomplishing the purposes of Christian education in the lives of children. The intensive block of time with its freer program offers its own peculiar contribution to the purpose of helping children and youth to meet actual situations in Christlike ways, and to use their growing knowledge for the ordering of a finer life for today's living. More than ever before such a program is needed in the life of the church.

New Ways of Working

True, different patterns for our vacation schools may be desirable as we survey the needs and the interests of boys and girls in our communities. While in the past we have been accustomed to having children come to a church building, it now may be that we will need to take a vacation school to a trailer camp or to a defense-housing area. One leader who conducted such a camp in a trailer village met all the children in the small space at the entrance of the camp. The children who came knew each other only by the names of the states from which they had come. For a period of two weeks, a daily program of games, nature study, singing and conversation, centering about actual situations that arose in the course of life together, was a valuable means of providing helpful experiences for these boys and girls. Many of the children in this trailer village never had been in a church school.

When accommodations at trailer camps are limited, arrangements may be made for transporting the children to some near-by recreation park or suitable building for the vacation program. In some defense-housing areas a community building is available for such work.

Day camps offer another splendid opportunity of providing in an informal program many of the values that contribute to Christian growth. Imagination and daring need to be combined to devise the best way to carry out the purposes of the church. It is likely that in some localities the public-school term will be lengthened and will be continued through part of the summer months. In this event it may be that a program

on Saturday and Sunday can be offered by the church. In many instances churches already have sensed the value of a longer continuous block of time with children on Sunday. The church may well provide a place on Sunday where there can be a variety of activity—singing, story hours, service activities, reading and happy fellowship for a longer period than the usual Sunday session.

Finding Leaders

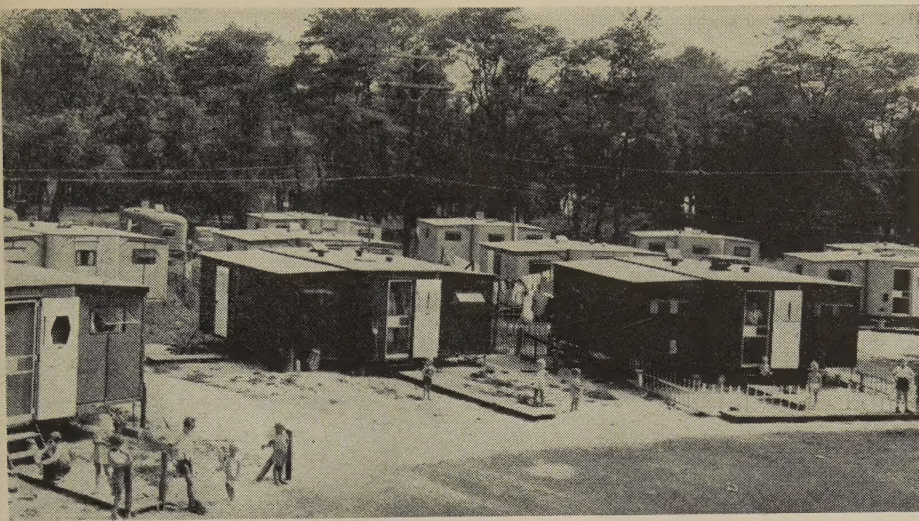
Adult leadership will need to plan wisely and carefully in order to use all resourceful persons who will be helpful in the enlarged program for the summer months. The church should be at work training leaders who can render an effective service in many areas of experience. For instance, some may have special ability in the field of recreation and should be planning now some games suitable for various age groups. Others may be skillful in the use of their hands and may give wise leadership in the various activities that call for making things. Others may be especially helpful in conversing with children and as storytellers. Others can assist at the point of interpreting music and art. A careful survey of possible leadership with a card file indicating where each person can make his finest contribution to the total program should be begun immediately, in order that as the work emerges a careful plan may develop for the discriminating use of the persons who are able to contribute time and service in the summer program of the church.

Co-operative Planning

In one community two churches adjacent to a defense-housing project made their plans jointly; one church assumed the responsibility for July and the other church planned for August. A co-operative effort either city-wide or by limited localities is urgent in these days when we need to pool all our resources in order that every child and youth may have a full opportunity for religious growth. What one church may not be able to do alone, may be accomplished by several churches planning together.

From the Children's Bureau in Washington has come this year a series of pamphlets and on each these words have

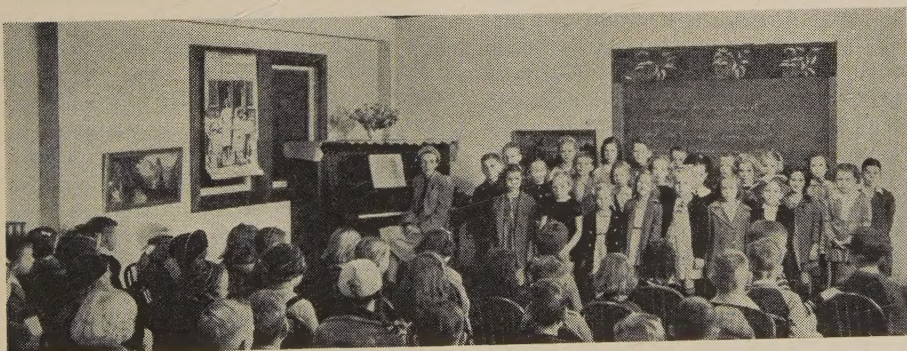
Baptist Leader



THIS TRAILER TOWN NEAR BALTIMORE PROVIDES LITTLE SPACE FOR ACTIVE CHILDREN. NOTE THAT THEY LACK TOYS AND THEY HAVE NO SHADE OR GRASS TO ENJOY



PLANNED ACTIVITIES, DIRECTED BY COMPETENT SUPERVISORS, ARE BEING CARRIED OUT IN BUILDINGS THAT OFFER CONVENIENCES EVEN THOUGH CHILDREN ARE CROWDED



VACATION CHURCH SCHOOLS, OR PROGRAMS FOR SATURDAY AND SUNDAY, ARE BEING PROVIDED BY MANY CHURCHES THAT SEE BOTH A NEED AND AN OPPORTUNITY

been used, "Our Concern Every Child." That slogan belongs to the church, too. This year more than any other, there are special reasons for promoting summer activities. We must not sit idly by with closed doors during the very days when children with increased time to be "on their own" will either be helped or hindered by the many factors in their community. Let no church say "there is nothing that I can do." Make plans

now. A committee representing the various workers now engaged in the children's department plus some representation from the parents should begin to survey the local situation and to get at the facts before plans are made. In every situation where it will contribute to better work, such committees from various churches should begin this planning together. In the initial sessions such questions as these may be

considered: How many new children are there in our community now unreached by any church? How many children are left to their own devices while fathers and mothers engage in war work? What available leadership do we have as we make plans for summer activities with the children? What can we do now to train other leaders? Where should centers be placed in order to serve all the children? What activities in a summer program will supplement the Sunday sessions? Can we have an all-day vacation school program? Is a day camp possible in our community? Can we expand our Sunday program to have activities in the afternoon or the early evening? Would an all-day Saturday program help? Would several different types of programs in various areas of our community be a helpful approach to needs? How can we cooperate with other community agencies also concerned about the vacation plans for children?

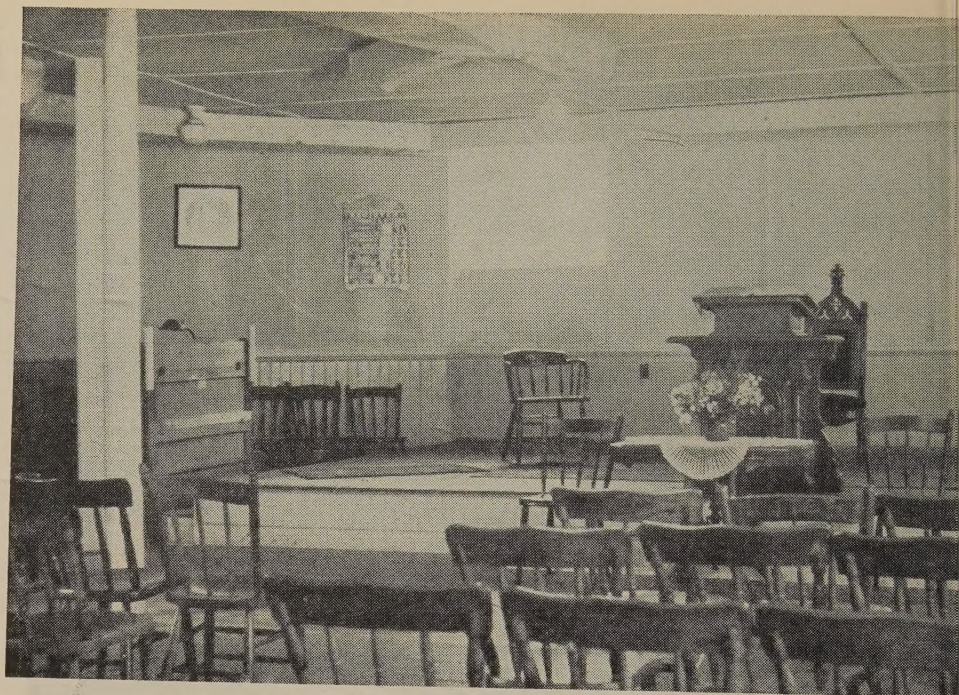
Thoughtful consideration of these questions should lead to some definite steps to be undertaken in the months immediately ahead. Vacation schools, day camps and other such programs do not just happen. They come as a result of a concern for children, as a result of careful planning and of the willingness of certain persons to give time to such significant enterprises.

The Church Must Advance

It is recognized that in every community special demands are being made on adult leadership. It is also to be remembered that the church has an important role to play in the present and in the postwar construction period. Christian leaders must be ever alert to further the need of sharing the Christian point of view and experience with growing persons. The church must advance in its Christian education program, in spite of the increasing difficulties, even though old ways must be adjusted to new situations. It must advance in the light of the startling facts that are constantly being brought to its attention. The church must continue to seek the understanding and the acceptance on the part of individuals of the Christian faith and life. Teachers, parents and other mature members of the Christian fellowship must continue to accept the responsibility of helping children and youth to experience the enduring relationship of God to every area of life. Let your summer program of Christian education be an effort in this direction.

A LETTER from J. Morikawa, Poston, Ariz., states: "We have over 800 children, meet in five different buildings, two separate sections. We solicit your prayers as we seek to win lives to Christ."

FAR FROM BEING
A DISASTER,
A FIRE WAS
FOR THIS CHURCH
THE BEGINNING OF
NEW ENTHUSIASM,
NEW INTEREST,
NEW IDEAS.
THIS IS THE STORY OF
A CHURCH THAT HAD
VISION, COURAGE—
AND COMMON SENSE



AN UNSIGHTLY CEILING, GLARING WINDOWS AND A DISPROPORTIONATE AMOUNT OF PLATFORM SPACE WERE SOME OF THE DEFECTS THAT THIS CHURCH SOUGHT TO REMEDY

Beauty for

THERE was once a bird called the phoenix. Destroyed by fire, the bird rose out of its own ashes recreated. The phoenix deserves a lot of credit, but after all, it doesn't take much effort to do something like that when you can do it by magic, by mirrors, or by muttering some potent mystical formula. The Blossburg, Pa., Baptist Church is rising out of its ashes, too, but it's doing it the hard way.

It happened on a bitterly cold Sunday in January, 1935. The furnace was stoked to capacity to make the church building comfortable. Warmer and warmer it became, and then a telltale curl of smoke lifted from a wooden partition near the furnace. Before the fire could be brought under control, the beautiful church with its fine pipe organ had burned down to the level of the auditorium floor. Everything was destroyed but the basement.

A blow like that could easily cause many churches to quit singing hymns and begin singing the blues, especially when the insurance was sufficient only to rebuild the shell of the church and make the basement look a little more dignified. Four walls, a roof and a finished basement. And that's the way it is today, except that the upstairs vestibule and two rooms on each side have been finished for use as church school classrooms. Progress in rebuilding has been slow, but the church is determined not

to rush into any plan that might result in a permanently makeshift building. A leading church architect has designed an effective sanctuary, and all improvements will work toward the completion of these plans.

But in the meantime? The church is not leaping full-grown from the flames. It is rising again very gradually, with every nail driven, every plank laid, representing rigorous giving and sacrificial effort. Blossburg would not trade methods with the phoenix if it could, because the church knows that to build lastingly you must lay deep foundations, as deep as the hearts of your people. When the new building rises, it will be done the hard way, the way of the togetherness of many individual efforts—with none of the magic that large individual gifts seem to provide.

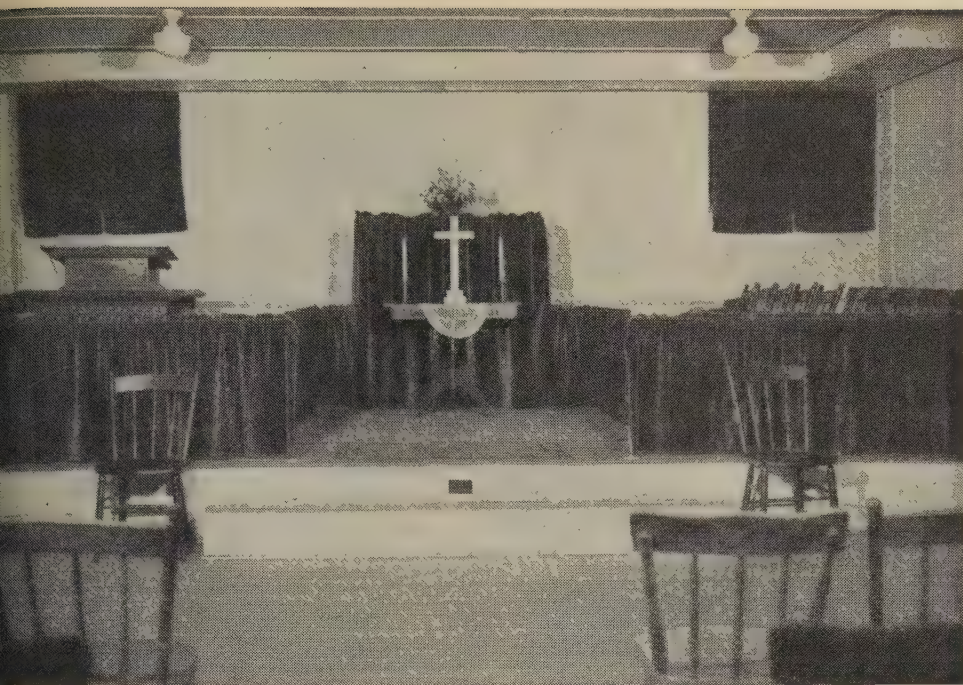
Five years after the fire, all the church had was a basement, an adaptable people and \$600 in the building fund. Then came a new minister, H. Barton Van Vliet, who knew how to use ideas and also to have ideas of his own. The one hundred members worked hard, and the \$600 grew to \$2,250, all of which they spent on the improvements. The church school is active, and through their pastor they are making an important contribution to the Baptist young people of the entire state. Mr. Van Vliet teaches in the summer camps conducted by the State Convention, which are a favorite

vacation for many of Pennsylvania's youth.

That, however, is another story. This one is about the phoenix. The church had already moved down into the basement, bag and baggage. In the basement, never intended for worship, they are worshipping. The vast platform was practically bare, with only the pulpit in the center, the pulpit chair directly behind and an armchair on each side. From this wilderness of space the minister preached to his flock. They listened attentively even then, but it was hard to look toward the platform. Two windows on either side admitted glaring light. So if you wanted to be comfortable, you had to look somewhere else—for instance, at the big heating pipes that stretched their tentacles across the ceiling.

When Mr. Van Vliet's first Christmas at the church approached, the choir was desperate. "We'll have to think of some better arrangement," they protested, "if our Christmas music is to have any effect at all!"

So the group clapped on their thinking caps, rested their chins on their hands and thought frantically. The result was the moving of the reed organ to a position directly behind the pulpit chair, with the choir chairs arranged in a slight semicircle on either side. Across the front of the platform, at almost pulpit height, was hung a green velvet curtain salvaged from the church during the



THE NEW ARRANGEMENT HAS TRANSFORMED A BASEMENT INTO A SANCTUARY, THE ORGAN STANDS DIRECTLY BEHIND THE WORSHIP CENTER, WITH THE CHOIR TO THE LEFT

ASHES

By KENNETH WILSON

fire. The curtain had been used around the choir loft in the old building, so the choir felt very much at home in its basement location! The congregation liked the arrangement, too, and the innovation stayed.

But that was only the beginning! About the middle of January, the minister suddenly realized that in the November, December and January issues of BAPTIST LEADER John R. Scotford was talking about the very problem that Blossburg faced! More beautiful church interiors, sanctuaries more conducive to worship, was the theme, and Blossburg did not let the valuable information slip by. Minister Van Vliet read every article, and then reread them. A prayer-meeting discussion was built around the idea of beautiful churches and how some old churches had been improved with a few changes.

"Let's consider our own church," he said. "How would our platform look if it were given a chancel arrangement? You know that the blueprints for our new church specify that sort of arrangement. But do we have to wait until the new church is built?"

The people at prayer meeting thought the preacher's ideas were good. But two questions were uppermost in their minds.

"Do you think we ought to spend money for such a project," they asked, "when we need all we can get to finish the building?"

"What will the rest of the people think? Maybe they wouldn't like it."

In spite of these two big questions, the decision was, "Let's try it!"

Two volunteers looked around for the necessary material. They enthusiastically offered to pay for the velveteen required. They also offered to make curtains of the material to shut out the blinding light from the two front windows, to cover the back of the organ (which also became a worship center), and to form the sides of the chancel aisle. The choir curtain from the old church was to be left across the front of the platform, except that the center was to be taken out to form the chancel entrance.

One of the deacons, a plumber, donated the half-inch pipe that was used to support the curtains. The Children's World Crusaders, with the help of the pastor, made a neat wooden cross modeled after expensive brass crosses. This was placed on the communion table at the worship center, flanked by two candlesticks.

All materials and work were donated, so the prayer-meeting question number one was taken care of. (The outlay in cash for all materials was less than fif-

teen dollars.) But question number two was yet to be reckoned with. Would the church people accept the new arrangement?

On the Sunday morning that all was in readiness, the prelude began, the organ tones coming out softly from the concealed location. Two Crusader girls, carrying lighted candles, marched slowly up the aisle and lighted the tall candles on the communion table. The singing was better than usual that morning. The people did not let their eyes wander to the ceiling pipes now. They looked at the impressive scene before them and let their eyes drop to the hymnals only often enough to sing the words with the new spirit they found in their hearts. The blinding windows had been curtained; the whole effect was soothing and worship-inspiring.

The preacher began his sermon by explaining the purpose of a worship center and a chancel. What had been only a beautiful and rather novel arrangement then became, to the people not already acquainted with the plan, something filled with meaning and reason. "We are trying out this pulpit arrangement," Mr. Van Vliet told them, "and we will keep it if you like it."

Then the congregation listened thoughtfully and attentively to the sermon, "The Cross Reminds Us."

Prayer-meeting question number two was answered immediately after the service. The people did like it! They are finding a new joy, a new power in their services which forecasts the early completion of the new church auditorium upstairs. They are doing it the hard way, this Blossburg church, but the phoenix has nothing on them. When the new church becomes a reality it will be filled with a sober, earnest congregation whose hearts were growing in the warmth of worship while the old ashes were cooling.



If you are planning a church building you will find help in *Let Us Build*, by Burroughs, 60 cents; *The Small Church*, by Webber, \$3.50; *Church Architecture*, by Walsh, \$3.00; and *Church of Tomorrow*, by Watkin, \$2.00.



THIS PICTURE FROM THE NOVEMBER, 1941, ISSUE OF "BAPTIST LEADER" INSPIRED THE EFFORTS OF THE BLOSSBURG CHURCH



THE SECRETARY OF EVANGELISM,
THE AMERICAN BAPTIST HOME MISSION SOCIETY,
OFFERS PLANS AND SUGGESTIONS
INVALUABLE TO OUR CHURCHES AT THIS TIME

Recruit the Man Power of Your Church Today!

By WALTER E. WOODBURY

THE first business of the church—to win disciples to its Lord—is often eclipsed by other interests in time of war. Too, the inroads of war on man power are felt as keenly in the church as in the bank, the grocery, the garage and the community generally.

Therefore, to offset their present losses as much as possible, the churches must do something definite now toward filling the ever-widening gaps in their membership. Between now and Easter let every church of the Northern Baptist Convention make and carry out adequate plans for winning men and women, boys and girls to Christ and enlisting them in the services of the church. Scores, hundreds, thousands can be won and enlisted if the churches will get down to serious business in these serious times.

A Committee of Women Visitors

One thing needed in every church in our fellowship is an effective contact with the people already baptized whose names are now on our church books, people who have become careless of their religious life. Why not have a committee of competent women visitors who, after a period of special training, will call in every home where members have neglected church attendance? Let them talk about the importance of prayer in these dark days in order that we may realize the peace of mind that comes from feeling the reality of God's protecting nearness in the home. Let them point out that public worship in the church once a week strengthens the prayer life of the individual and the family. After a brief conversation on these important subjects the women could leave a vital gospel message in attractive pamphlet form, so that those who have been favorably impressed by the truth talked over might have opportunity to read something that would increase their interest.

If your church would like to follow the foregoing suggestion, send to the Department of Evangelism, The American Baptist Home Mission Society, 212 Fifth Avenue, New York, N. Y., for "Church Loyalty Visitation, Instructions for Visitors," by Guy H. Black. Ask for samples of attractive gospel leaflets that can be used in connection with such a visitation.¹

Religious Revival and Pre-Easter Services

Revival meetings have become discredited in some areas largely because they have been made responsible for the recruiting program of the church which never has been adequately successful except in communities where there has been a supplementary program of interviewing personally the unchurched. Revival meetings, as the name itself suggests, were originally held by our churches to revive the faith of the church membership and to help Christians to a closer walk with God.

There is a rhythm in the spiritual life as well as in the physical. It matters not how full of life a man feels upon waking in the morning, he inevitably tires during the hours of the day and needs another night's sleep to prepare him for the next day. Likewise, it matters not how glorious a revival a church may have had a year or two ago. There undoubtedly has been a slackening of spiritual enthusiasm and power since that time. The wise pastor will therefore lead his people into a dedication of more than the amount of time ordinarily devoted to facing the great truths of the gospel. A series of revival meetings for eight or fifteen days will give opportunity for this dedication.

Let the primary objective of the meet-

¹ The pamphlet by Guy H. Black sells at 2 cents a copy. Order enough copies so that each member of your committee of visitors may have one.

ings be to "revive the redeemed." If this is done, undoubtedly some will be helped to a first decision for Christ and church membership, but in the advertising and the promotion of the meetings the importance of the revival of "the faith of the faithful" should be stressed.

Where pastors have made this approach to revival or Holy Week services, often they have been able to do the preaching themselves by pledging the attendance of their members in advance or to exchange with some pastor near by. In this way the churches have been able to have deeply spiritual and worth-while series of meetings. It is not essential that the churches employ professional evangelists for this work. Let them take care, however, to engage the services of men who are especially equipped to challenge reconsecration and first decisions for Christ.

To reawaken faith in the possibilities to be realized through a revival meeting, pastors are using the pamphlet "Mass Evangelism Today," by Edwin T. Dahlberg, which is designed to break down unreasonable prejudice and secure sympathetic co-operation of all members in an aggressive mass evangelistic effort.²

A Visit in the Homes of All Prospects

Already this year some of our churches have had a carefully planned program of visiting in the homes of prospective members. They have trained the outstanding personalities among their leaders and have interviewed most of their prospects. However, most of the churches that already have launched an evangelistic home-visitation program were able to reach only a third or perhaps a half of their prospects, so their work is not completed. Now with the rising tide of re-

(Please turn to page 14)

² Published by the Department of Evangelism, The American Baptist Home Mission Society, 212 Fifth Ave., New York, N. Y. 50 cents a hundred.



Let ALL the People SING!

By JOHN R. SCOTFORD

WE really knew it all the time. People like singing! But it has taken the churches many weary years to learn that people want their singing in the active instead of the passive mood. They like singing, but they want to be the ones doing it.

"And God hath set some in the church, first apostles, secondarily prophets"—thirdly singers. That's the way church music used to be looked upon. Either you were one of the gifted few who could sing, or you weren't, and if you weren't, there was nothing much you could do about it but console yourself with the knowledge that practically everyone else was in your class. The gift of song was a talent that you did or did not receive along with other inherited qualities. If Uncle Harry on your mother's side was quite a hand for singing, then you had all the credentials you needed. But if a thorough shaking of your family tree yielded no vocalists, nothing could be done for you. You were consigned to sit with the inarticulate many in the common pews.

In the past, the choir loft has been looked upon as everything from a concert platform steppingstone to an ecclesiastical Major Bowes studio. Either you were making a career of it, or you were showing what you could do. In those days, the choir was the three-ring attraction; the pulpit had to be content with sideshow billing.

Then came the revolution!

EVEN SO-CALLED MONOTONES CAN BECOME CHOIR SINGERS IF THEY ARE GIVEN PROPER HELP



ANYONE WITH AN ORDINARY VOICE AND THE WILL TO WORK CAN BE A GOOD CHOIR MEMBER

Today, not only is the paid singer losing ground before the volunteer chorus, but the church is establishing its own standards of musical excellence. A good professional singer today is not necessarily a good church singer. Church music has grown up; it is now in a field of its own.

Curiously, this change began in our colleges. Listen to the testimony of a teacher who has had great success in developing a chorus in a college of less than two hundred students: "I don't want any prima donnas and I am not interested in unusual voices; give me ordinary people who are willing to work!" In other words, this teacher recognized that a symphony orchestra can be more effective than a piano!

The same sentiments were echoed by the musical director of a church in a suburb of New York which spends \$2,500

a year for music (director's salary, tuning the organ, new music), but boasts that no one has been paid to sing for ten years, and that the music has grown steadily better during that period.

The modern feeling that anyone who will make the necessary effort can sing is being put to the acid test by a church in Grand Rapids which takes four-year-olds in its probationers' choir. One of these was crying instead of singing until the director took him in hand.

"Young man," he told the child, "now that so many of the men of this church have gone off to fight for us, don't you think that the least we can do is to sing for them?" And at that he hushed up, put his shoulders back and went to it!

"But what do you do with the children who just can't sing?" we asked this director.

"I don't believe there are any. We take all that come in the children's choirs. Most so-called monotones have been laughed at and told they can't sing. We work with them and soon they come out of it."

"What are the requirements for the older choirs?"

"I listen to them sing—largely to make sure that we aren't getting any soloists. And we need a reasonable proportion of people who can read music."

"How do you feel about paid singers?"

"Either pay everybody or nobody. We do the latter. When I came here sixteen years ago we had a paid quartette, but
(Please turn to page 16)

Christians and COMICS

WILL Joe and Mary be saved from committing crime by reading comic books? Is this contemporary children's literature merely the dressed-up fairy tales you once read?

If you have not taken time to study the comic books your children are reading, you have an interesting venture before you. For the conflict among American educators about the influence of this reading on boys and girls is as violent as the conflict about programs such as "Captain America" and "Spy Smasher" over the radio. Most of this controversy is concerned with the ethical and moral values of comics.

Comics have become a stupendous business. It is estimated that the 180,000,000 books printed each year get about half a billion readings. Approximately 150 kinds of comic books now circulate among the young citizens of the United States. This literary industry has developed since 1929, when thirteen issues of the first colored comic book were put on newsstands. Today about \$15,000,000 in nickels and dimes is spent for the adventures of Superman, Batman, Flash Gordon, and many other super-heroes.

Two schools of thought are waging statistical and ideological battles over comic books. Comic-book companies and their opponents both have made extensive surveys and both have arrived at seemingly sound conclusions. Experts of both sides use the artifices of statistical science as realistically as the Flame and the Bulletman use the magics of physical sciences.

Proponents of comics believe that the books should be used to educate children. Comic-book companies have enlisted the support of educators and child-study experts for this purpose. For instance, Superman-DC Publications has an "Editorial Advisory Board" consisting of Josette Frank, staff adviser to the children's book committee of the Child Study Association of America; Dr. D. Bowie Millican of the department of English literature, New York University; Dr. Ruth Eastwood Perl, associate member of the American Psychological Association; Dr. W. W. Sones, professor of education and director of curriculum study of the University of Pittsburgh; Dr. Robert Thorndike, of the department of educational psychology, Teachers College, Columbia University, and Lt. Com. Gene Tunney, U.S.N.

A front organization for comic-book companies is the Juvenile Group Foundation, 125 East Forty-sixth Street, New York, N. Y. Comic-book propaganda and



THIS IS THE QUANTITY PURCHASED BY CHILDREN LAST YEAR AND THE AMOUNT PAID FOR THEM.

By LEMUEL PETERSEN

educational programs are released by this foundation.

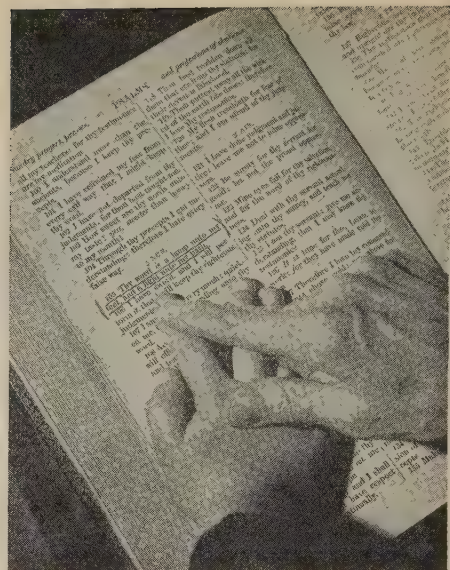
An example of the type of this so-called "educational" work is the publication of a Superman English work book, which, according to reports, is now being used in 1,500 classrooms. Pictures show Superman in heroic adventures with grammar questions accompanying the pictures.

Of interest to religious educators is the biblical comic book published last summer by All-American, Inc. (which produces Superman-DC Publications). *Picture Stories from the Bible* included stories of Noah, Joseph, Moses, Saul, Ruth, Jonah and Esther. Conversation was presented in modern speech, such as, "Hear the latest, men? Crazy old Noah's got his relatives shut in the ark with him. What's wrong with him?" If the 10,000 copies sold successfully, All-American planned to publish a New Testament series. Eventually they hoped to try to sell religious comic books to Sunday schools as supplemental Bible reading.

Similarly, recently the Polygraphic Company began publication of a weekly series in *The Living Bible*. Included in the first issue were stories of John the Baptist, Brayton Case (Baptist Burmese missionary), and Polycarp (first of a "Heroes-of-the-Church" series).

Opposed to those who would use comics for educational purposes are those who prefer keeping comics on the periphery of children's reading. These experts believe that comics should serve for entertainment only—and that only the best comics be circulated. Arguments used are that the grammar of comics is not too good; that the paper, the format and the drawing are very cheap; and that plot and action are sensational, fantastic and crude.

Most serious objections to the comic books, however, are those of a moral and religious nature. For one thing, some comic books may be stimulating color and race prejudice. Since war has reached the United States, cartoonists no longer have their heroes pursuing



FORTUNATE IS THE CHILD WHO IS TRAINED TO APPRECIATE THE STORIES OF THE BIBLE

bandits. Instead, they have them turned against Japanese and Germans. And the enemies are not portrayed in humane likenesses.

A second moral and religious objection deals with the fascistic action of comic heroes. Righteousness always triumphs, but sometimes the good is accomplished by illegal means. The violence portrayed is as terrible in many comic books as are reports of war atrocities. Opponents of the comic books believe that the heroes commit as many crimes in their pursuit of justice as do the villains.

The supernatural powers of the comic heroes are grounds for a third objection by those interested in moral and religious interests of children. Action of the heroes is not humanly possible. What is worse, these supernatural powers are residual; they lie within the heroes themselves and are not obtained from outside sources. Comic-book proponents put forth the argument that modern comics are nothing but dressed-up fairy tales. Comic books are American folklore, they claim. This reasoning, say their opponents, is fallacious. Fairy tales and myths were an effort by pagans in their ignorance to define spiritual forces. They were an orientation to the Absolute. Modern comics, however, do not grow out of a need to discover the supernatural.

A fourth objection by educators who are distressed at the moral and religious implications of comics is made against the argument that children need comic adventures. Some child experts attempt to point out that children need release of natural energies. If these energies are not released by reading of adventure, it is claimed that the children will become involved in crimes. Comics work out ethical problems vicariously for the children. Opponents of comics believe, how-

(Continued on next page)

BRITISH BAPTISTS SHOW US

"A More Excellent Way"

By MARGARET HOLLEY TUCK

A FEW DAYS before their church social, a small Scotch church was bombed into utter uselessness and the congregation scattered by the loss of their homes. Undaunted by this catastrophe, the minister promptly located the members of his scattered congregation and dispatched personal notes to each asking for a contribution equal to the amount he would have spent at the social, plus return carfare. In this fashion he raised far more than the church had hoped for.

The record of British wartime giving is both amazing and breathtaking. In spite of the fact that they have lost over a thousand churches and have had several more thousand seriously damaged, they have managed to increase their giving for work both at home and on the mission field. Figures show that during the first year of the war the British Baptists, despite personal property losses, a higher cost of living and enormous taxes, raised, as expressed in American money, over \$600,000 in special funds and were able to increase their missionary giving by approximately \$40,000. Reports from other denominations are no less startling.

The Church of England has raised over \$282,800 for first aid, repairs and relief for hard-hit parishes. The British Congregationalists have raised during the war some \$80,800 for emergency purposes and are seeking \$2,020,000 for reconstruction. Their missionary society in the past year alone had a surplus of \$32,804. This is typical of the missionary societies of the various denominations. The British and Foreign Bible Society's receipts increased \$36,360—12 per cent more than last year.

Such records seem incredible to us, yet when asked how they do it the Englishman is very casual in his explanation and claims it is really quite simple to understand.

One Englishman explains it this way: "People have an entirely new set of values. You see, material possessions are so transitory: here today, bombed tomorrow. Even though one appears to have nothing left to give, you find it surprising how many little extras people can give."

In the face of such quiet courage and hardihood we Americans really have cause to stop and consider. Although many of us have increased our giving proportionately with our increases in salary, how much more we could do if we would!

Since America has entered the war

many of us are earning more money than ever before in defense plants and even in other fields of industry. Young people are entering more and more fields of experience. In a local trade high school boys now have classes one week, and work the alternate week in factories in order to increase defense labor and at the same time obtain laboratory experience at a minimum wage of forty cents per hour.

Now more than ever before it has become a part of our ministry to teach these young people to evaluate their income in terms of giving. This ministry is particularly necessary not only for the good of the church of today, but also for the church of tomorrow. In order to keep the young people interested in the church and church work we must give them responsibilities and tasks to carry

out, such as special funds of their own to be raised. If they can be taught to give and work in the church of today, the church of tomorrow need not worry. Although youth has responded in years past with such gifts as the love gift of the World Wide Guild girls, we are looking forward to a greater evidence of fellowship and service.

As a denomination, we raise a World Emergency Fund each year to alleviate human need on both the foreign mission and the home fronts—a Christian ministry to Japanese evacuees, a strengthening of Baptist schools and colleges, a Christian ministry to men in the service and workers in defense areas. In sum, it is a fund as wide in vision as are the emergency needs occasioned by the war. Last year our goal was to raise \$600,000 and we exceeded that goal by \$2,000. This year we should be able to do far more than that.

With the record set by our British neighbors as an inspiration, we should be more than willing to assume additional obligations in the face of overwhelming need. It will mean sacrifice and careful planning, but we are equal to the task and we can do it if we will.

Christians and COMICS

(Concluded from page 12)

ever, that this argument is not valid. If reading about crime prevents crime, then why read about righteousness in the New Testament?

Whatever the outcome of this conflict among educators, there are certain things that Sunday school teachers and Christian parents should be doing. Even if comics should not harm children, in spite of the violent and immoral actions portrayed, adults interested in child development must know something about this literature that has reached astounding proportions.

Christian adults should study comics to find out what it is in them that appeals to children. Opponents of comics generally agree that they would not be popular unless they appeal to fundamental interests. Surveys indicate that it is adventure, thrill, excitement, conflict which attract children's interest.

When these interests are discovered, two things should be done: (1) suggest to children library books that appeal to this desire for adventure and thrill, and (2) create new comics with the same appeal but on a higher moral plane.

Some work is being done by Parents Magazine, Inc., to make ethically good comics. This company has put on news-stands *True Comics*, *Real Heroes* and *Calling All Girls*. Publisher George J. Hecht says these books "aim to utilize the highly effective techniques that have enabled the comics to appeal so pro-

foundly to children and to turn these techniques toward educationally defensible aims."

Librarians have made studies of children's books which they believe will be as interesting as the comics. Parents who have studied comics will be prepared to co-operate with these librarians in giving children better reading than many comic books afford.

Whatever parents and teachers do, they are urged not to place severe restrictions on comic reading. "Bootleg" reading would result. It is much better for parents and teachers to lead children into new and better experiences of reading.

Christian educators and parents face vital issues in the comic-book controversy. If public school teachers and child experts are alarmed at the moral and religious implications of comic reading, certainly church leaders need to become informed of the problems.

THE most popular heroes of the comics win whatever they most want by the mere turn of a hand, overcoming difficulties that in real life require years of hard work. They encourage an unwholesome escape from reality and unwillingness to work in order to achieve. Just here, many educators feel, lies the greatest danger in comics.

Recruit the Man Power of Your Church Today!

(Concluded from page 10)

ligious interest leading up to Easter, let every Baptist church carry out a plan for visiting in the homes of all prospects who have not been approached since last Easter. We must act at once. The minute the war is over the psychology of the people will change. The day of largest possibilities for getting decisions will be past.

Almost unbelievable results have been achieved by this type of evangelism in the past year. Where an intelligent, Christlike approach by carefully instructed, competent church members has been made, sometimes sixty per cent of all the people interviewed have either transferred their church membership or made a first decision for Christ and applied for baptism. However, this kind of victory in evangelism does not occur without much prayer, hard work and the use of the most approved techniques.

Often when churches have decided to do something of this nature they have used a faulty approach that has been both embarrassing to the visitors and offensive to many of the people approached. This condition is not necessary. There is a way following closely the pattern of Jesus when he sent the seventy out two by two that is neither embarrassing nor offensive, even in homes where people decline to make the decisions that we hope they will make.

The average church can visit every prospect in from four to six evenings if the pastor will sign up the ablest laymen and women three weeks in advance to give three or four nights consecutively to start the good work. The ablest and most consecrated workers will be glad then to finish the visitation in the course of a week or ten days if all have not been visited in the first four nights. Unless pastors know of a better technique, let them send to the Home Mission Society's Department of Evangelism for Home-Visitation Evangelism leaflets—one on "Preparation and Organization" for the pastor himself, another on "Instructions for Evangelistic Workers," enough for each visitor. Best results in this type of visiting are achieved where a majority of the workers are men. In churches where the men are not available, women can achieve real results.

Many young as well as middle-aged parents who were in our Sunday schools when they were children are feeling the need of God in their homes and in the lives of their children as never before. Even where these parents dropped out of Sunday school in their teens and have seldom or never attended church since, they are not difficult to approach today in the interests of the mental health and the spiritual life of their children. During the past year or two, hundreds, if not

thousands of them, have declared their faith in Christ, have established family altars and have begun to accompany their children in going to worship.

These are days of unparalleled opportunity for aggressive and intelligent evangelism. Let no reader think that high-pressure and superficial methods will achieve large or permanent results. Only through the efforts of those who dare to talk Christ and a genuinely Christian home will such results come. Even people who are utterly indifferent to those who talk about attending church often evidence vital interest when lay-



men talk to them about Christ and the possibilities of a Christian home today.

Class for Children and Youth

For many years our most effective churches have included in their year's program a pastor's class for boys and girls of the intermediate department and for older juniors. Some pastors have been able to get a group interested in the Christian life and church membership to meet after school on one day each week for six or eight weeks. Others have used an hour on Saturday or Sunday. Perhaps the best plan yet discovered has been for the pastor to have the first twenty to twenty-five minutes of the Sunday school hour in the intermediate department, bringing in the maturer juniors. After the opening hymn and prayer, the pastor gives instruction in the Christian life and in the meaning of church membership, pointing forward to the closing day not later than the Sunday before Easter when there will be opportunity for boys and girls who are ready to do so to declare their faith in Christ and their desire to follow him in baptism. Meantime the pastor has met with the teachers and they have prayed together and planned for a careful interview with each boy or girl who should be ready for decision. Many thus make the decision in a personal conference with their teacher and agree to declare their

faith at the end of the course, if not to let the pastor know immediately.

In any department where several are not yet church members, not only do those who have given their decision in private declare themselves at the close, but under the influence of their declaration usually a few others make their decision and declare their faith at that time without any emotional pressure whatever. The fact that there are more than a few in the department who united with the church on a previous Easter, perhaps two years before, is no drawback to having a pastor's class. It is important that they should review the fundamentals of the faith at least once a year. Furthermore, the class gives the pastor an excellent opportunity to help the teachers to point up their teaching of the regular church school lessons so as to bring out the most significant aspects of the Christian life.

The Need for Evangelism—Now!

It is not enough to assume that the regular ministry of the church and the church school will result in all the decisions for Christ that ought to be made. Churches that do not make definite plans to evangelize and get commitments to Christ often pass an entire year without baptizing a single convert. Many churches satisfied with twenty or thirty baptisms a year ought to be winning scores of converts this year. This can be done only by pastors who follow Jesus all the way in their evangelism, who add to faithful preaching and teaching, prayerful, intelligent personal interviewing, who train the ablest laymen to add their witness in personal work. Trained laymen can win many that the pastor alone cannot win.

If adequate plans for evangelism are made and carried through in a spirit of prayer and dependence upon the Holy Spirit, those whom God has prepared for the harvest, like ripened grain, may be gathered in. The results will be precious lives definitely committed to Christ, hearts and homes opened wide to such faith, hope and peace that even total global war cannot destroy. Another equally important result is a church whose man power is replenished, and a church that will be prepared to face the inevitable slump of postwar days with less disaster to its great spiritual enterprise.

Books that the pastor will find helpful are: *Evangelism in the Home Church*, Andrew W. Blackwood; *The Romance of Evangelism*, Roland Q. Leaveel; *Gospel of Salvation*, Hyman Appelman; *New Testament Evangelism for Today*, W. L. Munchy. Price, \$1.00 each. *Evangelism in the Local Church*, J. C. Massee. Price: cloth, \$1.00; paper, 60 cents. Other helps on evangelism, including tracts, may be had from The American Baptist Publication Society, 1701-1703 Chestnut St., Philadelphia, Pa.

Baptist Leader

Organizing the Church for Advance

By THOMAS A. TRIPP



LOST CREEK church is in the country. Its members are farmers who were usually so tired at night that board meetings were a burden. Consequently, only Sunday services were held. Each officer had to solve his problems alone. No one consulted anyone else and no one planned ahead for the year. There was no true "program"; it was too haphazard an arrangement to be given such a dignified name. Naturally the church "ran down." The pastors said that no effective work was possible among busy farmers who had no time to serve as officers.

Case Study No. 2

Capitol Hill church had more than the usual number of active boards and societies that met regularly. There were meetings in the church almost every evening; sometimes, three or four. Capitol Hill had a reputation for being the busiest place in town. However, each group worked alone, made plans without consulting the other groups. While the plans were generally good, overlapping and conflict frequently turned them into wasted effort.

Case Study No. 3

River Bridge was a city church—and "downtown." But the tradition of a *working* church had been maintained. Everyone kept very busy, but they co-operated. And the church was *growing* even in the midst of a difficult situation. A board of trustees handled the financial problems and a "spiritual board" planned the program of the church. These two groups, working together, acted as a sort of "clearinghouse" for all the other boards and societies. In fact, through the efforts of the "official

board" and after discussion by all the church groups, a statement was issued concerning the ideal program. Among other things it claimed that a church program:

1. Should be based upon the objectives set up by the church.
2. Should seek to meet the needs of the people and the community.
3. Should be properly related to the resources available.
4. Should be democratic in its operation.
5. Should be indigenous.
6. Should be religious.
7. Should be Christian.

River Bridge church also made a regular practice of sending its leaders to conferences, both denominational and interdenominational. Young people went to religious camps each summer. There were training courses in church and church school work, and materials were provided to keep the workers "up-to-the-minute."

Which now of these three, do you think, was most efficient in its Kingdom service?

Later, two of these churches improved in their techniques. The farmers at Lost Creek "woke up" to the fact that a church will not run automatically. All of the boards held regular meetings and made plans. New societies were formed. The church took on new life.

At Capitol Hill a "church council" was formed of the church officers and the chairman of each board and society, including the church school superintendent. The council received reports of all work done, co-ordinated plans and cleared up conflicts. The whole program was improved.

Lost Creek, Capitol Hill and River Bridge are "typical" churches except for one vital difference. They took 2 Timothy 2:15 *literally*—for themselves as well as for their members. They studied not only other churches but themselves and changed their programs to show themselves "approved unto God," workmen that needed "not to be ashamed, rightly dividing the word of truth."

Principles Involved

When we study these three "cases" we can discern rather easily the principles that were involved and the lessons that we should learn from them. Co-operation seems to be the first and foremost truth that caused the changes, although "work" and "vision" are not far behind. Without all three of these virtues, none of the churches would have accomplished a thing. With them, they grew—fast!

As for the lessons, we can gather a large harvest. With Lost Creek, we can learn that church programs need planning. Preferably, the planners should be the regular officials of the church. With the Capitol Hill church, we can discover that programs should be co-ordinated. A representative clearinghouse group gets good results. From the example of River Bridge we see how well a statement of principles serves as a guide to workers. However, these principles should be developed co-operatively within the church. First, leaders should seek to improve themselves as they try to improve their church. Leadership training processes are excellent means toward this end. River Bridge also shows us the worth of interchurch and interdenominational co-operation.

Where to Start

Suggestions as to "where to start" are sometimes difficult to give, and they do not always prove practicable. Naturally, each church will have to make its own list. How about a vacation church school next summer if you never have had one? Make your plans early and train your teachers in order to achieve good results. If your young people never have attended summer camps or assemblies, send some of them this year. Start planning now how you are going to finance this venture in leadership education. Or perhaps you will want to conduct your own leadership training course. Another important step is to get the very best materials for your church school program. Examine the materials that you now use and compare them with others. Then choose the best—whether or not they are more expensive. The best is never too good! Have you taken a religious census of your neighborhood lately? In these days, all areas seem to be in a state of change. What does your church need—new hymnals? cleaning and redecorating inside? repairing and painting outside? Should the church grounds be made more attractive? Should the children's rooms be brightened? Perhaps the sanctuary could be made more conducive to worship if a chancel were added. This list could go on and on and on, but you know best what your church needs now.

However, in the final analysis, any improvement program depends on the members of the church. Let no church think that it is perfect. We all can do better work, serve our Christ more efficiently. If a church is open-minded and if it will work as a unit with others, it can advance.

Let All the People Sing!

(Concluded from page 11)

after a while we got so poor that we had to let all of them go except the tenor. They are scarce, and everybody loved this one. The time came when we could not afford even him. Then I discovered what my tenor section could really do. As long as a soloist was paid, they trailed along, but when the responsibility was placed upon them, they rose to it. The trouble with paid singers is that they discourage the volunteers."

They Sing Theirs Together

"What do you do about solos?"

"Most of the time we sing our solos all together. The objection to solos sung by soloists is that their personalities get into the picture, and that is not what you want in a religious service. Once a congregation becomes used to a chorus choir, it loses its appetite for the personal display type of music."

"You are both organist and choir director. How do you manage that?"

"We have a chancel with a divided choir and the console is on one side. I can direct the portion of the choir opposite me with my eyes and facial expression and they reflect it back to the singers on my side of the chancel. I use my hands very little for directing."

Anyone who sees much of church life can call to mind some terrible contrasts to the sort of music which the more progressive choir leaders are producing. Last summer we attended a church which was featuring a tenor from the Metropolitan Opera Company. Technically, it was excellent music, but it just did not belong in a service of worship. He impressed but did not inspire.

Don't Segregate — Congregate

Last fall we were in a great service in a great church. Fully a hundred singers were in the processional—but the congregation hardly lifted a voice. They had a soprano soloist who was trying to earn her pay, and she succeeded in putting everybody else out of the picture! Recently we were in a church where the choir director stood beside the organ and beat time for the hymns. Nobody sang but the choir. Professional singing kills congregational singing. The better it is technically, the less the people in the pews will have to do with it.

On the other hand, in the properly trained chorus choir the individual voice is subordinated to the total effect. It cannot get on anyone's nerves. If there are a reasonable number of singers it is difficult for anyone to get off pitch or out of time. A chorus choir encourages the congregation to participate in the hymns and even the responses. The more people there are singing the harder it becomes to keep from singing.

Church music is becoming more reli-

gious. Its aim is not primarily technical proficiency but the producing of worship-inspiring effects. One brave minister goes so far as to say, "Unless the anthem contributes to the religious atmosphere of the service—no anthem!" Which is quite a contrast from the days when the choir and the preacher were competing, not co-operating; when the choir director worked on the basis that it was treason to fit the music to the sermon; when the preacher, as a matter of principle, never revealed his topic before Sunday morning!

With larger choirs of nonprofessional singers, the emphasis tends to shift from the anthem and the offertory to the total service. In the past the special numbers were the show pieces, but from the point of view of creating an atmosphere of worship the hymns, the responses, the amens and the incidental bits of music are far more important.

The children are often more aware of

their role in the church service than are the adults. One choir director uses this technique: "I do not tell them that they are singers but that they are ministers! Singing is only incidental; their big job is the same as that of the minister—to lead the people into the presence of God. They get hold of that idea very readily, and it makes a big difference in their conduct."

Yes, we are discovering that song is one of Protestantism's greatest heritages. We are learning that songs are to be sung, not to be listened to. We are emerging from an era when church music has been either too professional and too technical on the one hand, or too cheap and popular on the other. A larger group of people than ever before is sharing in the music of the church, while the purpose behind their efforts is no longer self-display but the creation of an atmosphere in which men may become conscious of the presence of God.

DO YOU KNOW THAT—

TO HELP WIN THE WAR
KEUKA COLLEGE, BAPTIST
WOMEN'S COLLEGE LOCATED
AT KEUKA PARK, NEW
YORK, IN COOPERATION
WITH THE UNITED STATES
GOVERNMENT IS OFFERING
A PROGRAM OF NURSE'S
TRAINING COMBINED WITH
REGULAR COLLEGE WORK.
GRADUATES WILL FIND
MANY DEMANDS FOR
THEIR SERVICES



BAPTIST SCHOOLS AND COLLEGES ARE TAKING AN ACTIVE AND INTELLIGENT PART IN THE WAR EFFORT. THE BAPTIST BOARD OF EDUCATION IS URGING YOUNG MEN AND WOMEN TO TAKE ADVANTAGE OF TIMELY TRAINING OPPORTUNITIES BY ATTENDING A BAPTIST SCHOOL



AMONG SHAW UNIVERSITY'S MANY OUTSTANDING GRADUATES ARE THREE WHO HAVE BEEN IN THE DIPLOMATIC SERVICE OF THE UNITED STATES. SHAW, A BAPTIST COLLEGE FOR NEGROES LOCATED AT RALEIGH, NORTH CAROLINA, IS NOW IN ITS 78TH YEAR

CHURCH SCHOOL WORKERS' CONFERENCE

Suggested Program for March

By W. F. HUXFORD

Theme: "Church School Evangelism"

Foreword

"Evangelism is the primary emphasis in Christian Education."

"Go ye therefore, and teach . . ." the Master commanded, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The church school is the volunteer lay answer to the command, "teach." But, to be true to its mission, the church school must teach to evangelize. It *must* win. It *must* get results. Evangelism is *mandatory*! Teaching is more than instruction; it bears an urgent, persuasive message of winsome good news. Evangelistic teaching is vastly more than cultural or creedal—it is *redemptive*.

To be effective and vital, this redemptive mission of the church school cannot be seasonal like Halloween or summer camps. It must have definite objectives at every stage of the teaching process. We must, first of all and constantly, teach to *win* others to Christ; then, to make them *winsome* like Christ. That process covers the span of life. It is evangelism in its full implication.

A sense of this mission should be the yearning underneath all preaching and teaching. It should be closest to the heart of every pastor, superintendent and teacher.

Preparation and Assignments

Since, therefore, this meeting of the Workers' Conference is concerned with the greatest work mortal men can do and with a vital and primary task of the church school, the preparation and conduct of it might most fittingly be in the hands of the superintendent, himself, in close collaboration with the pastor.

Certain data should be on hand for the meeting, such as prospect or prayer lists of the various departments and classes. The pastor should be ready to describe his evangelistic plans for the church so that the place of the church school in them might be considered.

Further help in preparing for this conference will be found in Dr. Woodbury's article in this issue of BAPTIST LEADER, p. 10, "Recruit the Man Power of Your Church Today." For the worship service, Cummings, *Christian Education in the Local Church*, chapter 1, will point up the thesis on evangelism as the central task of church and church school. *Win All You Teach*, by Bishop, could be used as the basis of the entire discussion. For the departmental groups,

helpful pamphlets are included in the Church School Advance Kits.

The Worship Service

About 15 minutes. Conducted by the superintendent and the pastor.

Quiet Music—"I Love to Tell the Story," followed by singing the hymn thoughtfully.

Scripture Thoughts—meditatively and reverently. (Perhaps the pastor could read, and the superintendent express the thought of the passage, or vice versa.)

1. Luke 14: 23; Acts 2, 47b—Evangelism is the business of the church.

2. Matt. 28: 19-20.—It is not an election.

3. 2 Cor. 5: 18-19—It expresses our new nature.

4. Luke 10: 1, 17—It is our Christian joyousness.

Remarks—(by the pastor or superintendent.) Perhaps along the line of the "Foreword" and closing with these questions: Does the desire to see our pupils truly "saved" burn at the heart of our church? Does this workers' group reflect what we expect and what happens in our church in "winning all we teach"? Who will carry on with pupils we fail to hold and win for him? Are we honestly facing our failures? Will a better-planned program help? Can it be that the magic key we seek lies within our own lives?

"He held the Lamp, each Sabbath day,
so low that none could miss the way,

And yet so high to bring in sight that
picture fair—of Christ, the Light—
That gazing up—the Lamp between—
the hand that held it was not
seen."

—AUTHOR UNKNOWN

Hymn of Consecration—"Give of Your Best to the Master"

The Discussion

(Forty minutes, or less if the departments are to meet separately afterwards.)

1. *The teacher—the "cutting edge" of the evangelistic task of the church school.* What constitutes his greatest asset? Is it ability to instruct? unusual ability to attract people? the living of an exemplary life? Will he be adequate for the task if he has either of the other two—only? It is part of the mission of the Workers' Conference to help teachers know the desirable traits and how to attain them. Do we need a course of

instruction in training for evangelism? When, how, by whom shall it be given?

2. *The importance of personal contacts with the pupils.* Classes are working units of persons, the teachers' materials. Should personal records of members and prospects be kept? Is it vital to know their home background? Should pupils feel free to come to the teacher's home for counsel and comradeship? Do the pupils sense that back of teacher's instruction is sincere prayer for them? (See *The Manual for a Plan for Christian Advance*, p. 49, for instructions in contacting pupils for Christ in their homes.)

3. *The need of skilled use of the Bible and good teaching helps.* The Bible is God's principal channel of revelation. Teaching to win requires that the teacher be well-grounded in Bible knowledge. Are there courses of Bible study our group should be taking? Should we be giving such training to young people and young adults as a method of building a backlog of teachers? The ideal would be to have a continuous training class—a department of the school. Skilled use of the Bible is written into the teachers' suggestions in graded lessons, particularly the Judson-Keystone series. (See Bishop, *Win All You Teach*, chapter 3, for description of the relationship of the teaching materials of the various departments to evangelism in the church school.)

4. *The securing and declaring of decisions.* Are we using the best and most effective methods in our school? Should the teacher or the pastor secure the decision? Should it be in private? in the classroom? or reserved for a public decision day? What is the relation of the parents to it, and how can home co-operation be secured? What is the place of the pastor's training class in church membership? What opportunities should be planned for public declarations of faith? (See *The Church School Advance Manual*, pp. 48-51; and Bishop, *Win All You Teach*, chapters 4-5.)

5. *Summary and proposals.* Bring the discussion to a close by (a) a summary of the present status in your church, any evangelistic plans already under way, and definite proposals for their enlargement and improvement; (b) a season of prayer and the hymn, "O Master, Let Me Walk with Thee"; (c) if possible, separation into departments to consider the applications in terms of the respective age groups.

The Christian Pastor

By GENE EBERT BARTLETT

PROBLEM

How may the pastor safeguard a fair portion of his time for his pastoral work?

William was very earnest. This was his first visit back to his seminary, and he was telling a former teacher about his experiences.

"There is one point about which I am disappointed and concerned," said William. "You remember that I am deeply interested in personal work with people—the pastoral function."

The professor nodded. "I remember your feeling as to that."

"Well," continued William, "there's something wrong somewhere. I just don't find time to do the pastoral work I want to do. Somehow there's always a talk or a committee or some promotional detail. When the week is over, it usually is the pastoral work that has been postponed. Is there anything I can do about it?"

The teacher smiled. "William, most men are asking this same question these days. I doubt if any have solved it to their satisfaction. But there are some disciplines that help. You can write some time in your schedule for pastoral work and say, 'Sorry, I'm busy.' You can set definite conference hours on Sunday or during the week and thus be available to your people. You can definitely limit the number of committees and community activities. It takes determination, but it can be done. Most of us ministers today, like the old-fashioned radios, are weak at the point of selectivity."

"Yes, but—" William stopped with a shrug.

His friend added, "You were going to say, 'Yes, but I've tried that.' Well, I'm convinced that there is pastoral work in the spirit that a man carries to these petty things that seem to consume too much time." The professor picked up a book. "Have you seen the American Translation of the Bible?"

"Of course."

"Then did you ever catch these words in Dr. Goodspeed's introduction of the letters to Corinth? Let's see. Here they are: 'In them we see Paul, *patiently taking up the most commonplace and trivial matters in a way so searching and profound that before he has finished he has worked out some deep enduring principle of Christian living that can never be outgrown.*' Did you get those words—'the most commonplace and trivial'? Rightly handled, they in themselves can become contacts for pastoral work."

William remarked, "That doesn't solve the problem—but it helps!"

PIONEER

One of the most common problems the minister faces is the feeling of isolation. There is the temptation of "if only." "If only I weren't so far removed from the main problems of the time," he is tempted to say, "I could do greater work for the Kingdom." In those moments we shall do well to think of this story from Christian history:

The aging pastor at Waldsbach, a quiet village in the Vosges Mountains, was in Strasbourg to consult his physician. It was the winter of 1767. The pastor's fears had been confirmed. His physician had agreed that he no longer could stand the rigors of his mountain pastorate. He must find a successor.

So it was that he climbed the stairway leading to the apartment of an eccentric student named John Frederic Oberlin, who had declared openly that he would not accept a call to a church unless it was one which no other competent man would accept.

The young man listened as the retiring pastor told of his mission and then asked him to be his successor in the mountain parish. There was, Oberlin said, only one condition to his acceptance. All other students whose names had preference over his own on the university lists must first say they would not accept the position. That condition easily was fulfilled! The next April the young pastor set out by horseback for his new parish.

Oberlin's first census revealed poverty beyond his imagination. There were five villages in his parish with one hundred families, or a total of four hundred inhabitants in all. His people were peasants eking out an existence from the exhausted soil. Oberlin concluded it would take him thirty years to complete his work in this "Valley of Stone," the first ten to "learn every head in the valley, making inventory of moral, intellectual and domestic needs of each." Actually he was pastor there for fifty-nine tumultuous years.

Yet, as his biographer, Marshall Dawson, reminds us, though Oberlin never left his isolated valley, he, by diligence in the daily tasks of his pastoral work, founded the first kindergarten on record, pioneered in agricultural training of his peasants, was given honorable mention by his nation as an educator, and received special recognition from the czar of Russia.

In 1819 he was elected to the Legion of Honor, an act designed, as the citation put it, "to honor conduct so eminently pastoral."

PREACHER

Dr. Thomas S. Roy, pastor of the historic First Baptist Church of Worcester, Mass., has become widely known throughout the denomination as a preacher. A recent sermon was entitled, "Lightless Lamps." We quote:

"There are many ways of classifying human beings. The moralist classifies them as the good and the bad, and the educationalist as the learned and the ignorant. When Jesus considered the ten maidens in the parable of the virgins and divided them into two groups, he divided all humanity into two classes.

"The reasons for this classification are obvious. The sensible are those who took oil with their lamps—that is, they took an extra vessel containing oil to replenish the supply when it became low in the lamp. The stupid maidens made no such provision.

"It is a tragic experience to realize suddenly that the things in which you are trusting are failing you. That sense of tragedy is deepened when you realize that the failure is your responsibility; that the lamps are going out because you failed to make provision to keep them going. Sometimes in a mood compounded of pessimism and humility we plead that our failures are the result of a fundamental weakness in our humanity.

"Such a conclusion would be disquieting enough if it were only a reflection upon our humanity. It finds its real sting, however, in the fact that it is a slander upon God. To affirm a congenital inadequacy in the face of certain life situations is either to affirm the inadequacy or impugn the character of God. For it affirms that he has put us in a world that makes demands upon us for which we have not the resources, either in quality or quantity. I cannot believe that and believe in an ultimate rightness of things. To believe that is to believe that back of the entire scheme of things is a being who takes fiendish delight in seeing us batter our lives and bruise our souls in our attempt to surmount what he knows are insuperable obstacles. If we can trust the insight of Jesus, much of our failure is the result of our unwillingness to use the resources at our disposal.

"I am speaking to young people with most of life before them. Your own life is rich in possibilities, and you have been placed in a world whose most distinguishing characteristic is its amazing fertility. Your attitude toward it will be sensible or stupid, and the measure of your success will be the measure of your ability to use your resources."

Children's Leader

MORE THAN A Sunday Job

By VERNICE SMITH

THE Great Commission given to the disciples by our Lord would be vastly different in meaning and effect had he said, "Go ye into all the world, and preach the gospel to every creature, but do this on only one day in the week, Sunday." No Christian can possibly conceive of Jesus making such a limited statement about his program of evangelism.

Yet, there are church school teachers who feel that their responsibility begins and ends with the Sunday session. With the exception of the time spent in the preparation of the lesson, very little thought and effort are given to the teaching task during the week. A church school teacher's commission is not a one-day responsibility. It continues throughout the week as the teacher ministers to her group and prepares for the Sunday teaching program.

Follow-up work is one of the most important responsibilities of the teacher. Some teachers seem content to allow the class members to come and go at will. They do nothing to encourage regular attendance. They do not have the shepherd heart of Christ, who said, "I am come to seek and to save that which is lost."

Why should a church school teacher tirelessly follow up the absent class members from week to week? Follow-up work develops regular attendance. We can achieve our aims as Christian teachers only when the children are present each Sunday.

Personal visits in the homes, telephone calls, and the writing of cards and letters are the most effective follow-up methods. Each has its values.

A personal visit in the home usually enables the teacher to find the definite



Alan Doll

cause of absence. An insight is gained into the home life of the child. The teacher's interest in the child is greater when she knows and understands his home conditions. A renewed interest in the church school is created in the child and his parents. Both feel they are of value and needed by the church when the teacher takes the trouble to call. It is desirable for the teacher to have in her hand the little leaflet entitled "A Message to Parents" when she visits in the home. This leaflet is a helpful means of approach. It furnishes the teacher something definite and concrete to talk about. It provides helpful suggestions for co-operation of home and church school. The teacher should stress the value of following some of the printed suggestions. She should leave the leaflet for the parents to study at their leisure, hoping they will use it to reinforce the church school teaching.

Telephoning is a quick and convenient way of getting in touch with those members who have telephones. It is helpful when many must be reached in a short time. In case of sickness, when frequent calls are necessary, this method is useful. A teacher's friendly voice is often all the urge a straying absentee needs to lead him back to the class.

Some teachers have experienced real success with cards and letters. When a teacher takes charge of a class for the first time, a letter may be written to the parents of each child. This is an introductory letter. It might include a mention of the teacher's name, a brief state-

ment of Christian educational objectives, a short account of methods used in the Sunday school, and a cordial invitation to visit the class at any time. What a wonderful reward to win a parent through a child! Such a victory might be traced back to a friendly letter.

The first Sunday a child is absent a postcard may be sent to him. The teacher should express regret over the absence, hope that illness is not the cause, and trust the following Sunday will find him in his usual place. If the child fails to return the second Sunday, another card should be sent.

Our Baptist bookstores carry a large assortment of printed colored cards that are pleasing to children. Absentee cards should be selected with care. They should never be too babyish in their appeal. Neither should they carry Scripture verses that are meaningless to children.

If a third Sunday's absence has to be recorded and no news has been received, a letter sent to the parents or guardians frequently brings results. The following points might be included: first, real concern over the child's absence; second, earnest desire to know the reason; third, willingness to help in any difficulty; and lastly, hope that the return will be soon. If no response is received, the teacher should make a personal visit in the home or use the telephone. If this is not possible, the case should be placed in the hands of the department superintendent or the director of religious education.

When the reason for the child's absence is known, the teacher should write a letter to the parents.
(Please turn to page 23)

"Wherefore They Called These Days Purim"

By ELIZABETH S. WHITEHOUSE

ISRAEL has had many Purims in its long and troubled history, Purims which, like Chanukkah, celebrate some great deliverance of the nation from an overwhelming peril. One of the most interesting Purims is the one which is still observed by many Oriental Jews, and is known as the Purim of Saragossa. It commemorates the part played by Elijah in the deliverance of his people by warning them against their enemy in time to save them. The best-known and most widely celebrated Purim is, of course, the one which the book of Esther tells so vividly. The story of the way in which Queen Esther and her faithful kinsman Mordecai outwitted the cruel Haman is too well known to need repeating here. The feast day takes its name from the fact that Haman cast lots (Pur) for a lucky day on which to begin his massacre of the Jews. Hence Purim or the Feast of Lots, is the holiday that keeps that ancient deliverance fresh in the minds of the succeeding generations of Israel.

"Wherefore they called these days Purim, after the name Pur. . . . The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so that it should not fail, that they should keep these two days . . . according to the appointed time thereof every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the remembrance of them perish from their seed."¹

So it happens that though nearly twenty-five hundred years have passed since that decree was issued, Purim is still a vital part of the living experiences of Jews throughout the world. The holiday falls on the fourteenth day of Adar, the month most nearly approximating our March. The holiday is preceded by a fast day, in memory of the fast of the Jews of Shushan kept with Esther before she went to the king. The actual celebration of Purim is one of the most joyous of all the Jewish festivals. The carob tree is in full blossom in Palestine in the month of Adar. Oranges and lemons are ripe in the lowlands. The pomegranates are showing their first flowers. In the hot valley of Jericho the barley harvest is being gathered by the reapers and threshers. Everywhere there is the promise of life and plenty.

¹ Esther 9: 26-28.

The feast has not the religious significance of Chanukkah, but to the nation, compelled through its long generations to dwell in the continual fear of their enemies, the day is a significant one. Wherever Jews have lived, new Hamans have arisen to persecute and enslave them. Even today there is, over the wideness of Europe, a carefully devised plan looking toward their complete extermination. Nor can we in our own land feel that we have not been influenced somewhat by that same lively hatred. To the Jew through every age, in every land, Purim stirs a new hope, and inspires a new courage, that the dark hour will pass, and that their enemies will be confounded.

On the eve of Purim, the people gather together in the synagogue to read the book of Esther. The text used is not the ordinary text of the Scripture, but the reading is done from a parchment scroll which is called "Megillah." This scroll must be written upon the skin of a clean animal by a scribe of blameless life. He must use good ink, and write, not print, the words. Printed copies may be used by the congregation as they follow the reading of the precentor. In the *Megillah* the names of Haman's wicked sons are written on separate lines, one below the other. Whenever in the reading the name of Haman or of his sons appear every child who has been able to bring with him a Purim rattle, shakes it loudly in an effort to drown out the sound of the names. Boys who have written the names of Haman and his sons on the soles of their shoes, stamp them loudly until the names are totally erased. Of course, most of this is done in fun, and to the accompaniment of much merriment.

The reading of the *Megillah* is always preceded with the blessings:

"Praised art Thou, O Lord, our God, King of the Universe, Who has sanctified us by his commandments and has commanded us to read the *Megillah*."

"Praised art Thou, O Lord, our God, King of the Universe, Who has wrought miracles for our fathers in the days of old."

To Jews the book of Esther is a kind of allegory which portrays the lot of their people among the nations. They do not think of it as a book concerned with one period of history alone; they see in it, a picture of all history and all times. To them it has remained forever new and fresh, because their enemies have never allowed it to grow old. The story of Esther breathes of

love for the Jews, and for the ties that unite them. It is hardly to be wondered at that such a festival and such a book, emphasizing as it does the indestructibility of the nation, appeals to all Jews in all times, and has always been dear to young and old.

Many beautiful customs have grown up around the celebration of the Purim. It is a time for special charity shown to the poor. There are presents for everyone. Gifts of cakes and fruits and nuts and other good things go, not only to relatives, but to the poor of the congregation and of the neighborhood. Every man must be made happy on Purim.

These gifts are packed in attractive baskets. In the baskets for the poor, a money gift is sure to be tucked away. All baskets are covered with a white napkin. "Because," as one Jewish child said, "everyone is supposed to make others happy on Purim. Even a rich man would not want to carry his gifts uncovered in the street as though he were boasting about them. And a poor man who had only a little to give, need not be ashamed of his gift if all gifts are covered."

The feast is a patriotic one rather than a truly religious one, (though observed with certain religious practices.) So the stores have been open all day and the usual daily work has been done both at home or abroad. Delicacies are exchanged and nibbled upon as friends meet on the street. People pass and repass with their baskets of gifts. Everyone keeps open house, and all day homes are filled with the sound of opening and closing doors as a steady stream of visitors come and go. Not even a beggar will fail to find a warm welcome and generous gifts of food or money or both in any home he may choose to enter.

In European cities, Purim masqueraders go from street to street on Purim afternoon and play the old story of Esther and Mordecai rescuing their people. These men are pious Jews, actors for a day. Children follow the players about; onlookers gather around to watch and listen. In ancient times, the beating of Haman was quite a feature. His name was written or his picture drawn on two slabs of stone, which were then beaten together until the name was obliterated. This was done in connection with the command "to blot out his name."

Last, but from the children's point of view (Please turn to page 24)

SALVAGE— For the Kingdom

By F. LENORE KRUSE

GIVEN in early summer a sturdy, though old, mission building whose doors had been closed for over a year, a history great but long past, a community once "solid" but now underprivileged and polyglot, and the commission to build a center of religious life and growth in the community, where would you decide to begin? No doubt just where the new director did—with a vacation church school. The building gave a mute invitation to browse and rummage, while front doors up and down the streets awaited friendly knocks. The town churches that were responsible for the director's coming were ready to help.

Some definite facts were brought to light with the first investigation of the rooms of the mission. There was better than average space for a vacation school, but practically no equipment for children's work. A basement offered possibilities as a workshop. Then the turn of a key in a locked door revealed stairs to an attic. It was a spacious attic, piled with the accumulations of forty odd years. Inspiration began to glow as find after find was uncovered. Old sewing machines; rickety folding tables; a box of kindergarten blocks; several sagging screens; three wooden easels; a pile of wall boards once used as partitions; a broken down bulletin board; two low benches; broken chairs; two old blackboards; a child's desk with the top half gone; and a whole trunkload of cloth scraps and old clothing, already being transformed in the mind's eye into costuming and drapery for dramatizations.

The director brushed the cobwebs out of her hair as best she could and hurried home to telephone the director of the First Baptist Church. Did she know of any husky young fellows who might like to do a service at the mission? She did. The following week, in response to her request, there appeared four tall lads in their oldest clothes ready for work. From three o'clock until supper time the dust flew as dirt of ages gave way before their vigor. Usable things were divided from unusable junk, and the latter disposed of a little later for \$4.50 to invest in new materials for the mission. With the job done, the boys concluded over bottles of pop and doughnuts that not only in the cleaning of the attic, but in the future work of the mission, there might be further use for their hearts, brains and hands.

Meanwhile the friendly knocks on neighborhood front doors were yielding results. Tony and 'Rico, respectively ten and eleven, began to hover around the mission door. "Anything we can do today?" Soon Lane and Ray and Ed and Dave joined the chorus. And there was plenty of work for all. More sweeping and dusting, cleaning out of closets and shelves, chairs and tables to shift and errands to run. And when a pantry full of dishes, encrusted with dust, was enclosed, there were Eileen and Martha, Lucene and Kathleen to bring their own tea towels and chatter, working and splashing with the confession that it was much more fun than "doing dishes" at home. Before long the director could not go far without having children meet her with the ques-



Loder

THE LITTLE ONES ENJOYED THEIR NEW EQUIPMENT

tion, "Will the school open soon? And can I go?"

And what of the town churches that had promised to stand by? At one June picnic meeting after another, the director was invited to come and to speak of her hopes, discoveries and plans. Encouraged by their friendly interest, she made two requests. First, for teachers, to give a whole month of volunteer service, three hours a day, five days a week; and second, for housewives to mount the stairs to their own attics and send materials which could be used. Both requests brought generous response. Soon, in the space cleared of rubbish in the mission attic there appeared stacks of magazines, games, pictures, yarns, spools, orange crates, berry boxes, crayons, paints, puzzles, brushes, colored papers, and other useful materials, to be drawn upon as needed. Meanwhile in the director's notebook a list grew of prospective teachers and leaders. Visits and discussions followed; and when the doors of the mission were opened to the boys and girls for the vacation school, they were greeted by a staff of fourteen full time and ten part time volunteer leaders, representing a cross-section of the Protestant churches of the town.

What transpired when these leaders with the hundred children and the salvaged materials were stirred together with the right proportions of love and preparation, was revealed in the Friday morning worship service two weeks later. Ten-year-old Edward led the service with dignity, having planned it with his committee of juniors under the guidance of the Junior Department superintendent. The hymns and responses were sung with the reverence born of daily teaching
(Please turn to page 31)

THE CHILDREN WORKED HARD TO RECLAIM THE OLD MATERIALS



Can a Little Child Worship?

By BESS V. NESTER



H. Armstrong Roberts

For a Beautiful Child

By Grace Noll Crowell

Now has perfection come to sudden flower.

The cream of generations, it may be,
Has risen in this child to meet the hour
Of some heart's need of beauty. Here
we see

The miracle of life, with embryo
Powers and passions trusted to its
care.

God grant this little girl may live and
grow

To womanhood, still perfect and still
fair.

O lovely child! O lovely, seeing eyes,
Aware of life, God grant no evil lay
Its hold upon you, may he make you
wise,
And keep you pure in heart, child, as
today.

THE impulse to worship has arisen in the human breast since man was placed upon the earth. Even the prehistoric savage worshiped the sun, the mountain, or the mighty oak. The stoic Indian stood beside a waterfall and worshiped the Great Father. Long ago, shepherds on a hillside heard a song in the night sky and went in search of a "child that was born." When they found him in a stable, they fell down and worshiped him. Little children stop spell-bound with wonder at the song of the katydid, the glory of the rainbow, the sunset, or the flight of the butterfly, and listen eagerly to the teachings about God the Creator.

The earliest concepts of God came through man's contact with Nature, inspired by his fingerprints left on sky and land and sea, and the human heart will worship something so long as these

miracles prevail. As these manifestations impressed the savage heart with the thought of a hidden power, so the child heart turns to the Wonder-maker and adores. Did you ever watch a little child and notice the play of expression upon his face and in his attitude as he watched something that filled him with wonder?

A mother and a father with their little two-year-old daughter were once out driving when they saw and exclaimed over a gorgeous sunset. The whole western sky was suddenly aflame with the most brilliant of hues. The father drew up by the side of the road and stopped the car, and they sat in silence as they watched the changing colors. The little girl drew in her breath at the beautiful sight and gazed entranced; then suddenly she turned, threw her arms around her mother's neck and hugged her with all her strength. Surely this expression of feeling was close to worship, though expressed through the only medium she knew, her love for her mother.

A little three-year-old sat upon his heels with hands clasped between his knees as he watched the folded wings of a new butterfly unfurl. As the great, beautiful things began to wave and were about ready for their first flight into the sunshine, the little tot clapped his hands in ecstasy and called, "Oh, Mummy, look! look!" Another of God's miracles had been performed before his eyes and he thrilled to it with wonder and awe and gladness and wanted the one he loved to share the experience with him. Was this not worship as he responded to an unseen power that had brought forth from a little brown cocoon a gorgeous creature with wings that could fly away into the unknown?

Wonder and awe are akin to worship and at the very heart of worship there lies a fundamental need of God. As the little child goes through the experiences of wonder, awe and gladness, he can be guided into an awareness of God, the Giver of all good things. If he is not taught about God in his early years he will have a struggle in finding the Christian concept, and though he is taught, he will need help every step of the way. It depends mostly upon the parents in the home as to what kind of God the little child learns to worship, whether a God of love, kindness and understanding, or one of fear and wrath, might or vengeance. His religious training begins in the home, and his first concepts are learned through the conversation and the

attitudes of his parents. If the child grows up in a religious atmosphere he will grow naturally through his daily experiences to a consciousness of God and as he learns to worship a loving Father, his emotions of love, appreciation, humility, faith and reverence will be strengthened. His earliest experience of worship begins when his mother first clasps his hand in hers and softly prays that he may grow to be sturdy and strong, kind and true; that she may have wisdom to guide him aright and to care for his bodily needs. He cannot understand, but her tone of voice and attitude make an impression upon his plastic mind that cannot be erased if this is repeated day after day. As he grows and there are family devotions, grace at meals and bedtime prayers, he soon learns to take part himself. Thus worship will become a part of his very being without his knowing when it all began. As he learns of God he will think of him as a real person, since a little child thinks in concrete terms. He will be very apt to compare him with his father and wonder if God can be as nice or as big and strong as his daddy! His first realization will bring questions that puzzle the adult mind. Who can answer such questions as: "Where does God live? . . . What does God look like? . . . Why can't I see him? . . . How can he hear me when I pray? . . . How can God see all over everywhere?" These questions are sincere and show that the child is truly thinking.

God had become very real to Davy who often played alone. One morning his mother heard him talking animatedly to himself and when he came in the house he said to her, "God and I had the bestest time!" God had become his companion in play, with whom he was on intimate terms. Four-year-old Betty was playing quietly in her corner and chanting, "Thank you, God, thank you, God!" When she was asked what she was thanking God for she answered, "Oh, just everything!"

How much richer will be the life of the child who has been taught in the home from babyhood to worship a heavenly Father, than the one who never hears of him except in a casual or careless way until he starts to church school.

Ray was taken to the church school one Sunday for the first time by a neighbor and entered in the Primary Department. On the way home his friend asked how he had liked Sunday school and he replied, "Oh, just fine! They told a story about a man named Jesus and I believe

Advance with the Cradle Roll

By MRS. ALMA JONES

I'm going to like him about as well as I do Popeye!" He handed a little piece of paper to her and said, "You can have that. The teacher said it was a prayer, and we don't do that at our house." The church school teacher did a fine piece of work in presenting Jesus to him upon his first visit, but she will need the help of the home if Ray is to know God while he is yet young.

Prayer is a fundamental part of active worship. It is the expression of the soul, a reaching out for companionship with God. Children are natural beggars and usually "want what they want when they want it" without regard to feelings or convenience of adults. Their prayers, if not guided, are likely to be those of petition, and as they think in concrete terms they will ask for concrete things. A child is apt to ask for a new tricycle, a new doll, or a baby brother, and if the gift is not forthcoming, he may lose faith in God about whom he has been taught. Mary refused to say her prayers one night and when questioned, said, "I don't like God. He won't give me a baby sister and I've prayed and prayed!"

The little child must learn to say, "Not my will, but thine be done," and if he is taught early that God is a loving Father who gives only the best to his children; that he is glad when they are happy and sorry when they have done wrong; and if the parents themselves grant requests when possible, gladly and generously, and refuse quietly and firmly those that are not best to grant, and the child is never allowed to tease for what he cannot have, he will learn to understand the will of the Father. "Thank-you" prayers are best to begin with, for they direct the child's thinking toward things and people who give him comfort and happiness and away from himself.

If the little child is brought to the nursery class in the church he learns to worship with a group. The teacher uses every opportunity to lead him to God. His worship will be spontaneous, informal and of very short duration. The moment for which the teacher watches and prepares is gone almost in a flash, and she must be ready when there is a change of expression, a moment of quiet, a question, or a "feeling" of readiness and skillfully guide him in a communion with God as they tell him they are glad for friends, for Jesus, or perhaps for a beautiful flower. One morning a narcissus, which the children had planted as a bulb, was in bloom, and as they gathered around admiringly, Shirley clasped her hands in delight and said, "Oh, let's tell God about it!" At once the little heads were bowed and God was told how happy they were with their beautiful white narcissus. Thus a little child turns as naturally to the heavenly Father as does a flower to the sun.

AS the first step in the United Christian Education Advance movement why not begin with the Nursery Department? Did I hear you say that you haven't any? Not even a Cradle Roll, if you still use the older name? Even though the Cradle Roll came into existence more than sixty years ago, in some churches it has never advanced as it deserves. If the Nursery Department is conducted properly, not only are the children helped, but increasing numbers of mothers and fathers are benefited and brought closer to God and the church. These parents in turn are better fitted to help their children to a greater appreciation of a loving Father God and of his Son, Jesus.

If the adult leaders of our churches of today only would realize that the happiness and security of the next generation depend wholly upon their consecration and faithfulness surely more effort would be brought to bear upon the ministry we extend to the littlest ones. No less significant is the fact that the Nursery Department offers the solution to many problems in reaching adults.

Recently a successful minister received a note from a struggling preacher of a small church stating that he would like to become a part of the great United Christian Education Advance movement but he needed advice as to how to begin. He explained that they had tried every known method to interest their adults but just could not obtain their support. He was discouraged and seemed ready to withdraw from the entire program. The successful minister said in his reply, "Why not begin with the babies? Try a Nursery Department in your church. Equip it to meet the physical as well as spiritual needs of your little ones—at such a time as this." It developed that by making a place for the children of the community and setting up a nursery that was at the disposal of all who cared to avail themselves of the opportunity, this church was able to attract many new adult members to its fellowship.

Certainly, such a program would be an advance step in many churches today. The attitude your church has toward meeting the needs of parents of little children has much to do with its drawing power. Making a church home means much more than merely housing adults comfortably.

Uppermost among the duties of the Nursery Department workers is the important responsibility of guiding and encouraging parents to build truly Chris-

tian homes. This requires a carefully developed in-the-home program where leaders of tact and experience and understanding are ready and able to counsel with parents. But it also means that we should provide a place for the babies in the church—a well-planned nursery where the physical as well as the emotional needs of little children are met. There will also be a nursery class for the three-year-old children.

Advance? Yes, it can happen in any church through the Nursery Department. Through it we can help to build a better world for tomorrow, for "the future of the race moves forward on the feet of little children."

More Than a Sunday Job

(Continued from page 19)

sence has been ascertained, the teacher and the class may begin to plan what must be done. If sickness is the cause a card or letter signed by the class members is always a welcome token of good cheer. Flowers, missed story leaflets, simple handmade gifts are all things which may be delivered personally by class members to the home. Is not such a project of *doing* far better than simply reading or memorizing "The earth is full of the lovingkindness of the Lord" or "He careth for you"?

The writing of cards and letters may serve other useful purposes. When a child visits the class for the first time, secure his address if possible. Send him a card the following week and he will be more likely to return the second time. If a visitor becomes a regular member,

(Please turn to page 31)



Beginners Like Missionary Projects, Too

By PEARL BARNES SMITH

IN many worker's conferences, where are given numberless suggestions for primary and junior missionary projects, we hear over and over again, "But what can we do with the beginner children?" Sometimes plans may be suggested, sometimes it is recommended that a short missionary story be told at regular intervals and sometimes we hear that these little children are not yet ready for missionary education.

Some of us feel that because the boundaries of today's world are so much less remote than they were a few years ago, even beginners are ready to expand their thoughts to include far away friends. But we are not really making a contribution to the child's missionary world unless we allow him to take an active part in a missionary project. It can and should be done quite simply.

Such teaching takes planning, and it requires some effort on the part of teachers and children, but it results in the satisfaction of having done something worth while.

Making Plans

For a special missionary emphasis, choose a time during the year when most children will be in attendance, such as the period during April, May and June. Use the material in the beginner's quarterly as the basis for your work. You will find many helpful plans here. Supplement those with stories adapted from primary or other materials, books prepared for this age group, and pictures either from the church file, or from the public library.

In the Second Year Beginner Course, there is a series of lessons that begins with the thought of "Neighbors." Although boys and girls know the children who live next door to them, all are not aware of the children or adults next door to their church school room. Invite some group to visit the department as you begin this series. One group invited their nursery friends for lunch. Make the poster suggested in the Beginner Textbook to illustrate the friendly things children can do for neighbors, such as, keep quiet when neighbors are ill; water the flowers when neighbors are away; take flowers to shut-in neighbors; play happily with neighborhood friends, and the like. This will take at least two weeks, and will provide a good foundation for the thought of "Neighbors Across the Sea." As the children's interests widen to include far-away friends, plan activities that make these friends seem near and real.

Building a Doll Shelf

Perhaps your project may be to build a doll shelf as children do in Japan. Surely it is Christian, and our only hope for a peaceful world in the future, to cultivate in children's hearts a friendly attitude toward *all* children, regardless of the part their elders play in today's tragic events. The children can take a very active part in building a doll shelf and placing on it the articles they bring. One group used benches, but boxes or orange crates would serve just as well.

Let the parents know what you are doing. If you have a department newspaper, they will read the news through that medium. You will need their co-operation in lending articles for the shelf. If there is no department paper, telephone calls, personal visits, or notes pinned on the children's coats will be sufficient. It is surprising to discover the number of countries represented by the articles available in the various homes, and the willingness of the parents to share them with the group for a week or so. All articles should be plainly marked, so that none will be misplaced.

If anyone has a collection of dolls, you are fortunate. These make a most attractive and interesting shelf. If there is no such collection, the children will be very happy to bring and arrange on the shelf only their best loved toys and dolls. This activity will occupy most of the third week, but time should be allowed for talking over the larger sharing activities for the next two weeks.

Sharing

If possible, invite the beginners from some near-by church to enjoy the shelf with you. Of course, this should be prearranged, before final plans are made, with the neighboring Beginner Department superintendent. If possible, the children should give the invitation personally. This enlarges their neighborhood feeling, and helps to break the shyness for the following week. Ask some of the children to be ready to greet their guests the following Sunday, and if possible arrange for the children and the teachers to wear costumes of another country as they greet their guests.

When the children arrive, help them to feel at home by allowing the children to take the initiative in the entertaining. Children feel at ease quickly with other children. The children can take turns showing the visitors the various objects on the doll shelf. Songs, stories and books can be shared.

You might plan to remove the chairs, and to make a Japanese house. Pictures may be used to get the idea of how Japanese homes look. Tea (cookies and water) may be served, and the boys and girls will enjoy trying to sit as the Japanese children sit. It may be easy to take off their shoes before they come into the Japanese house. Again the doll shelf and songs and stories can be shared. This should give all the children ample opportunity to share in entertaining, to suggest songs, retell stories, or to choose the best-loved storybook to read or games to play.

Money gifts for these new friends around the world will not be forgotten during this busy, happy session, and you will find that the desire to give will carry over during the entire period of the child's stay in the Beginner Department. Once you have tried these longer missionary periods, with a definite aim in mind, you will no longer wonder "what you can do for the beginners."

"Wherefore They Called These Days Purim"

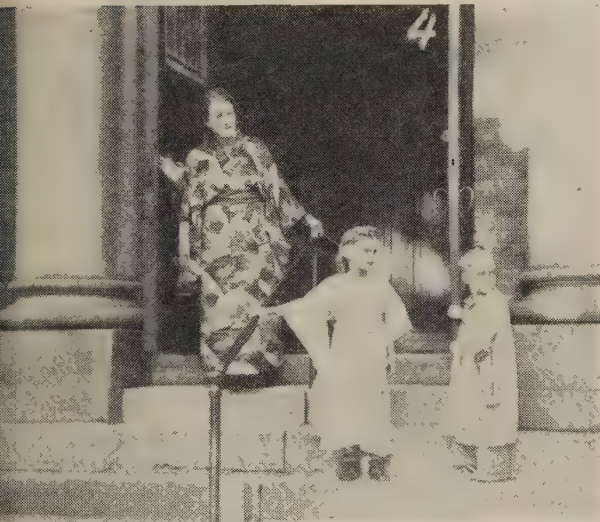
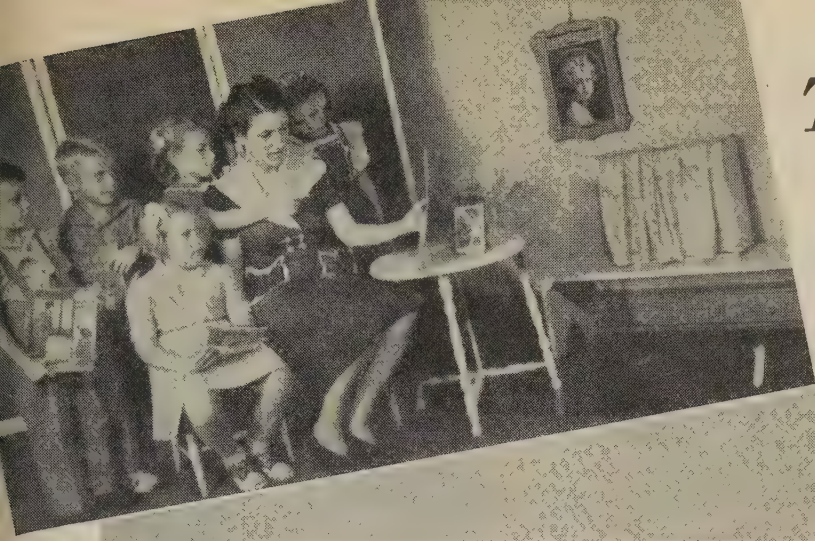
(Concluded from page 20)

view, far from least, comes the special feast of Purim. It usually follows evening prayers, and wherever possible, families come together for the happy occasion. On the table there is sure to be a great bowl of *Kreplich*—small pieces of dough folded into pockets and stuffed with ground meat. Beans, peas, and lentils are a part of the feast in memory of Queen Esther, who, according to tradition, ate only these foods as did Daniel at the king's court. There will be a great long loaf of braided white bread, baked especially for the occasion, a loaf so long that it might cover the entire length of the table if the family gathering is a large one. As conspicuous as any part of the feast would be the *Hamantaschen*, or a platter of triangular shaped cakes, rolled at the edges and shaped like ears, Haman's ears.

So passes Purim, the merriest of all the Jewish festivals. Every devout Jew who relives the experience of Purim is reminded of God's ancient promises to his people, and of his everlasting love and remembrance of them. In spite of dark days and the threat of enemies on every hand, Purim brings renewed hope and confidence to Israel who wanders from land to land, at home only in its faith in a pitying God.

The Beginners Plan of **DOLL SHELF**

*Planned and Photographed
By Pearl Barnes Smith*



THIS IS HOW WE DID IT:

1. THE CHILDREN PLAN TO MAKE A DOLL SHELF AS DO THE CHILDREN IN JAPAN.

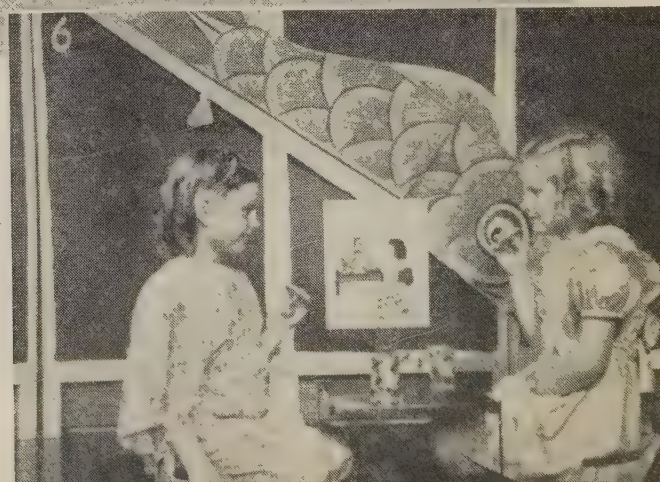
2. THEY BRING FAVORITE DOLLS AND TOYS FOR THE SHELF.

3. AFTER DECIDING TO INVITE GUESTS TO ENJOY THE SHELF THEY "DRESS UP" FOR THE PARTY.

4. A COMMITTEE GOES TO WELCOME THE GUESTS.

5. THEY PLAY GAMES WITH THEIR GUESTS.

6. THEY ENTERTAIN THEIR FRIENDS WITH A "TEA PARTY."



Beginners Helping Others

By ESTHER FREIVOGEL

IN his latest book, *Abundant Living*, E. Stanley Jones says, "The Christian spirit is the Christmas spirit, extended through the whole year." What characterizes the true Christmas spirit? Loving—giving. What characterizes the true Christian spirit? Loving—giving. Let us try to translate this into child experience.

Small Beginnings

When a little child carries into the Beginner Department a lost and shivering kitten, places it by a warm radiator and gives it a saucer of milk, he is having an experience in true Christian service. Sympathy, tenderness, understanding, and a real desire to help lie back of his act. He and his friends may have to be told that much handling does not make the kitten happy. They must be helped to enter imaginatively into the experience of the kitten, to feel to some degree as the little kitten feels. Jesus' service to man was characterized by a deep and sympathetic understanding of those whom he helped. It is this way of serving that we want to begin to develop in our children.

A beginner child was stringing beads one Sunday morning when she looked up and saw a little shy new girl watching her longingly. "Would you like to string beads?" she asked. "I'll get you a string." In this one little act we have all of the important qualities of service or helpfulness that is truly Christian.

Mary was playing with dolls when the teacher gave the signal on the piano that told the children it was time to put toys away. It took only a few seconds to put the dolls to bed and tuck the covers around them. Jack's task was not so simple. His block building covered quite an area of floor space. He had only made a beginning in putting the blocks away by the time Mary had finished her task. She stood and watched him for a moment and then went right to work as she said, "I'll help you, Jack." Soon other children were working with Jack on a task that was bigger than their own.

Do responses like the above just happen? Sometimes it seems that way. Often we attribute such helpfulness to a child's good disposition. Examination of the teaching in the Beginner Department, however, generally reveals that the teacher has guided her group to think of ways of helping other children and has encouraged them to practice such helpfulness. Sometimes this is done through group conversation, group play,

stories, and guidance of individuals as situations arise.

There are other small beginnings. Children may help their teacher with little tasks, which they usually delight in doing. Often they may help in the home, which may delight or disgruntle them, depending on the nature of the task.

Helping Their Church

When beginners care for their own room in the church and help to make it beautiful, they are thinking about themselves and serving themselves. When their thoughts turn to the needs of the nursery class and they purchase a new picture or toy for the room or make a sturdy picture book for the children, they are serving another part of their church. Such an experience broadens their sense of responsibility for their church. This is true also when they purchase or bring garden flowers for the church. One group of beginners bought a Bible for the pulpit of their little mission church and presented it as their gift at the Christmas service. They felt that they were really helping their church because they had been told, "We have no Bible for the pulpit. Our minister must always bring his from home."

A number of beginner children lived near their small church which served the local community. The church was not wealthy and the elderly custodian had more than he could do to care for the building. One autumn day the leader of the Beginner Department saw some of her little ones jumping around in the leaves on the church lawn. She laughed with them and expressed appreciation for the rustling sound. After a happy time of play she said, "Mr. Jones will have to work hard to clean up all of these leaves. But our church lawn looks so much nicer when it is clean. Do you think we could help?" Action followed quickly upon suggestion. Rakes and bushel baskets appeared and busy little hands went to work. They were not only helping the custodian but they were making the church "look nicer" for the rest of the church family.

Helping Those in Need

"The little poor children!" How hard we work to avoid developing in our children the attitude back of these words. What shall we say to them and what can young children do? One Beginner Department had a little milk bottle into which they dropped gifts of money to buy milk for the children of a day nur-



Elizabeth R. Hibbs

sery "whose fathers and mothers work hard, but do not earn enough money to buy all of the milk the children need. God wants us to share with them." At Thanksgiving time canned foods were brought in the same spirit. The children learned that when a father is sick and cannot work, it is hard to buy all of the food that is needed. Sometimes there are many children in a family and it takes much food to go around. "God's world has in it food for all, but some of us have more than others and we must share with them," can be understood even by beginners.

Sometimes the person most in need is not lacking in material things. A group of beginners became acquainted with a girl of primary age who could not attend church school because her legs were crippled from infantile paralysis. She liked little children and enjoyed having the beginners come to visit and sing songs to her. Once they looked through the extra copies of their pupil papers and picked out all of those telling about Jesus, their best Friend. These were made into a book and classified under "Jesus who went about doing good," "who came into the world as a baby," and "who grew as other children grow." Their gift benefited them as well as the friend to whom it was given so happily.

Helping Faraway Friends

Time and distance mean very little to beginners. When they have enjoyed a delightful book about the Chinese, such as *Ping*, they can understand that little Chinese children might enjoy a book about life in our country, such as *Friendly Little Jonathan*. An exchange of books is a delightful way of building friendships with faraway children.

What characterizes the Christian spirit? Loving—giving. And this has its roots in early childhood. It may be strengthened and cultivated in the Beginner Department.

Primary Worship for March

God Is Always Near

By DOROTHY COTTON

IF you would lead children into the presence of God, you must be willing to evaluate objectively each item in the worship experience which you plan. During this month make certain that every part of your worship will help boys and girls to feel that God is very real and very close.

One lovely song which has caught this feeling is "God Is Near" in *Primary Music and Worship*. "O Come and Let Us Worship" in the same hymnal is a fine call to worship. With only a very minor change in the wording, this is the familiar chorus of "Adeste Fideles," sung by Christians of all ages throughout the world.

Because one of the weakest points in children's worship is the offering, we should give especially careful thought to this. Do the children know for what the money is used, so it is intelligent giving on their part? Have you yourself thought through and helped the children to understand how an offering, giving gifts of money, can be an act of worship? The new gift project "Money Travels"¹ is suggestive of how stewardship and a Christian's responsibility for the wise use of money may be introduced to children.

1. Playing Together

If the children have not had a chance to become familiar with the call to worship and the offering response, you might arrange with one of the teachers to be responsible for preparing her class to serve as the choir and to sing these responses. Have them sit in separate seats at one side of the group.

You may use in your worship center "The Lord of Joy" by Tarrant. (Judson Keystone Course I, Part 2.)

PRELUDE.

CALL TO WORSHIP. "O Come and Let Us Worship."

PRAYER. For our many happy playtimes this last week, we thank thee, our Father. For each friend with whom we have played, we thank thee, our Father. Amen.

SONG. "Friends, Friends, Friends."

PICTURE STUDY. "The Lord of Joy."

"I am so glad that Jesus had many good times with his friends for then I know he must be glad when boys and girls play together and have their fun. One artist was so sure of this that he painted a picture called 'The Lord of

Joy" in which he made Jesus the very center of the children's play. Notice that he has his arm around the boy who is playing the music for their game. It is a happy picture."

Pause to let the children look at the picture and make their own comments. Then it will become their picture and one they will love.

"Think of the times you have played with your friends this week. Did you have such good times together that you know Jesus would have been glad to be there?"

"Remember each of your friends with whom you have played. Did you remember to make each one happy as well as to have a good time yourself? Let us talk with God about these playtimes."

PRAYER. Our Father, we thank thee for all the boys and girls with whom we have played this week. Forgive us when we have quarreled or have been selfish with our toys. We know some boys and girls do not have friends with whom they can play. Help us to find some of these children this week and do our part in making them happy. Amen.

SONG. "Can a Little Child Like Me?" (Verse beginning "For our comrades and our plays,") or "Father, We Thank Thee."

OFFERING. One way we show God we are thankful for friends and our playtimes together is by giving, as an offer-

ing, some of our money that will be passed on to those who know how to use it to make others happy. Let us give our offering this morning because we want others to be happy.

(The pianist should play while the offering is being taken.)

OFFERING RESPONSE. "We Bring Our Gifts, Dear Lord," sung by the whole group or a small choir.

2. Working Together at Home

The worship center need not be changed every Sunday. One purpose of a worship center is to help to focus our attention on the theme for the day and it should be suggestive of that theme.

The picture of the worship center for today might be the outside door to a home. It could be a door with a knocker, or a door ajar. It should be a doorway that is typical of those in the community where the church is located.

PREPARATION FOR WORSHIP. "While the pianist plays the quiet music this morning, let each one of us pretend that this is the doorway to his own home. Let us remember how our homes look inside that door. Let us think of the things we have done this week to make our homes pleasant, comfortable, happy places in which to live.

QUIET MUSIC. Brahms' "Lullaby."

CALL TO WORSHIP. "O Come and Let Us Worship."

LEADER. "How happy we are when we take time to think about our homes. What fun we have together at home, as we work to make it comfortable, and to keep it clean, and as we plan for and prepare for special celebrations, birthdays, picnics and parties. As we think

PLANTING BULBS FOR A FRIEND (JUDSON KEYSTONE COURSE I)



¹ May be obtained free from the Department of Missionary Education, 152 Madison Avenue, New York, N. Y.

of the times we have worked and played together with the others in our family, let us sing our "Song of Thanks." (See Leaflet 23, Judson Keystone Course II, Part 2.)

SONG. "A Song of Thanks."

POEM.

He gives me home—a place to stay,
And laugh, and dream, and work and play;

With pleasant rooms and windows wide,
And cosy, rosy fireside;
And books to read and folks to love me,
And his good care to watch above me.
It's like a song a person sings—
God gives so many happy things.

—NANCY BYRD TURNER

OUR PRAYER.

"Let our prayer this morning be a thank-you prayer. As we mention some of the things for which we are thankful, let us say together, 'O God, I thank thee.'"

For father, mother, brothers, sisters,
and all others who are a part of our home. . . .

For the good times we have had working together in our home. . . .

For the times we have laughed together. . . .

For the disappointments and troubles which Daddy and Mother have helped me to understand. . . .

OFFERING.

3. Studying Together in Our School

Have one of the children bring one of his school books and place it opened on the worship center. Or use the picture, "Going to School at Nazareth," from Judson Keystone Course II, Part 2.

QUIET MUSIC. Help the pianist to develop ability in selecting suitable music to play at the beginning of your worship periods. It should not be a song that is too familiar to the boys and girls or they will begin to sing spontaneously. This need not always be disturbing, but sometimes these few moments should be quiet. Then too, the music should not be too spirited. Children react very quickly to music and a good pianist can help to control a group of children by the music she chooses and the way she plays it. In the absence of a good pianist, experiment with the use of a victrola and some well-chosen records.

CALL TO WORSHIP. "O Come and Let Us Worship."

OPENING PRAYER. We thank thee, Father, that we can meet with our friends this morning in this church and worship thee as we sing our songs together and hear stories from our Bible. Be with us all the time we are together this morning. Amen.

CONVERSATION. "I asked John to bring

one of his schoolbooks with him this morning and he has placed it on the worship center. I want it to remind us this morning of the many new things that we learned in school this last week. It really is fun to study and to discover new things we did not know before, and the next day to find we can remember many of those new things. But probably the most fun comes in knowing that no matter how old and wise we may be, there are still many new things we can learn. As we sing our next song let us think of the many friends we have made in school, boys and girls who have become our friends because we have worked and studied and played together."

SONG. "Friends, Friends, Friends."

PRAYER PREPARATION. "All of us would like to know more about Jesus' life when he was a boy. We know he went to the synagogue school with the other boys of his village. All his life he was interested in new things, so I am sure he enjoyed school and studied very hard while he was there. I imagine he thanked God many times that he had the chance to study and go to school. Let us bow our heads and thank God, too."

PRAYER. (The words of the song, "We Thank Thee, Father, for Our School," could be used as the prayer or part of the prayer.)

RESPONSE. Chorus of "Can a Little Child Like Me?" sung by group or played by the pianist.

OFFERING.

4. Worshipping Together in Our Church

Arrange your worship center similar to the one in the church. A table with a beautiful cloth, two candles or flowers and an open Bible would be appropriate.

PRELUDE. "Sabbath Bells Are Pealing."

LEADER. "The music that Miss _____ played this morning made me think of the church bells that ring every Sunday morning. They ring 'Ding, dong; come to church; worship God.' Listen while the pianist plays and see if you can tell when to sing 'Ding, dong' with the bells."

Pianist plays "Church Bells." The leader can give the sign when to sing with the bells.

CALL TO WORSHIP. "O Come and Let Us Worship."

PRAYER. "When we worship, we bow our heads and talk with God for we know he is near." Lead the group in prayer.

SONG. "When we worship, we sing together." Sing "Praise Him, Praise Him."

SCRIPTURE. "When we worship, we read the Bible." (Selected from the Psalms.)

Praise ye the Lord.

Praise God in his sanctuary. Ps. 150:1

O Praise the Lord, all ye nations;
Laud him, all ye peoples. Ps. 117:1

I will give thanks unto the Lord with my whole heart;

I will show forth all thy marvellous works.

I will be glad and exult in thee;

I will sing praise to thy name, O thou Most High. Ps. 9:1-2

Ascribe unto the Lord, O ye sons of the mighty,

Ascribe unto the Lord glory and strength. Ascribe unto the Lord the glory due unto his name;

Worship the Lord in holy array. Ps. 29:1-2.

OFFERING. "When we worship, we bring an offering. This is our way of saying that we are so grateful to God for his many gifts that we want to help to do his work here in the world." Receive offering at this time.

TALK BY LEADER. "When we worship, we know that God is near.

"In our Bible we have a story about a man named Jacob, who went on a journey. When night came he slept outdoors under the sky. While he slept he had a dream that made him think about God. He was so glad to know God was with him there as well as back home, that he made an altar to help him to think of God more often.

"You and I know that God is everywhere. We can worship him anytime and anywhere. We also know that by coming to our church with other people we help one another to worship. During the prayer, all of us bow our heads and we know that each one near us is talking with God even as we are. When we sing, the hymns are more beautiful because there are many voices singing together. Sometimes though many people are around us, we sit quietly and think about God. We know God is very near. Let us sing together our song that says that."

SONG. "God Is Near."

PERIOD OF QUIET. "When we worship, we are quiet. Let us be very quiet and think of the things we have seen and heard today that have made us think of God. Maybe it was the music of the organ, the sun shining through the church window, or when the minister prayed. Then God seemed very near." The leader may count up to ten to herself or if the group have had quiet periods before, it could be fifteen. During the quiet period the pianist may play softly "God Is Near."

(All hymns will be found in *Primary Music and Worship*.)

Followers of Jesus Today

By BELLE CHAPMAN MORRILL

AS we worship this month, we shall try to discover ways in which the spirit of Jesus speaks to the hearts of people today, to suggest unselfish and brave deeds, and to help in carrying them out. The characters for illustration have been chosen because they are outstanding Christians in the world today.

The fourth service is planned to awaken in the junior the thought of his own loyalty to Jesus, and thus pave the way for the pre-Easter decision day that is held in many church schools. John 15:5 is suggested as the memory verse for the month, and "Brother of All the World" (H. J. W.) as the new hymn to be learned.

I. Burma's Miracle Doctor

PREPARATION. Harold Copping's picture "The Healer," makes a fine background for this service. The setting is African, but the outdoor treatment of patients, and the figure of Christ directing the missionary doctor are equally appropriate to Dr. Seagrave's present work. If other pictures of medical work are substituted, be sure that they show doctors and nurses at work with patients.

INTRODUCTION TO MEMORY VERSE. (Let pupils find and read in unison John 15:5.) Did any of you, when you were little, pick a branch of apple blossoms, put it in water, and then wonder why the blossoms did not turn to apples as they did on the tree? Why can't you get apples that way? (No sap from the tree to keep the branches alive.) When Jesus spoke the verse we have just read he used grapevines to show his disciples that, if they wanted to be like him and to have a part in his work in the world, they must keep close to him.

HYMN. "Brother of All the World" (first and third verses).

SCRIPTURE. Luke 6:17-19.

OFFERING. (In unison.)

"Father, bless the gifts we offer,

Give them something great to do,
May they help someone to love thee,
May we love thee better, too."

STORY. "A Missionary Doctor in Burma."

When a big news magazine¹ has three stories about a missionary in a short time, you know he must be a very important man. That is what has happened to Dr. Gordon Seagrave, who has been placed in charge of medical work for the Chinese army in Burma by the Chinese government. When Dr. Seagrave first went out to Burma as a

Baptist medical missionary, he was given the name of "wastebasket surgeon." This is how that happened.

When he was a student at Johns Hopkins Medical School, he often saw doctors throw old-fashioned or broken instruments into the wastebasket. He knew how expensive doctor's instruments are, and that mission boards have a hard time getting money with which to buy them. So Dr. Seagrave salvaged as many instruments as could be repaired, and took them with him to Burma. At first he tried to preach, but as soon as the name of Jesus was mentioned, the natives left him. One day, a man with a large goiter on his neck came to the doctor. The old wooden hospital was so dark that the doctor decided to operate on the veranda. At once a big crowd assembled. Dr. Seagrave offered prayer, asked his wife to give the anaesthetic, and then worked three hours and a half to get that goiter out. When the operation was over, and the people saw that the man was alive, they shouted and ran to tell others about it, just as the people in Jesus' day ran to tell others about the people he cured. After that the place was crowded with patients.

When the bombing of the Burma Road began, Dr. Seagrave decided something should be done to take care of the men and women who were working steadily to keep the road in repair. He obtained an ambulance truck from the government, and once a week, Mrs. Seagrave drove it one hundred seventy miles up the road to take quinine to the

coolies, so that they would not get malaria, and to bring back any who had been wounded in air raids. Sometimes there were so many patients that they had to be tied to the running board and over the hood of the engine.

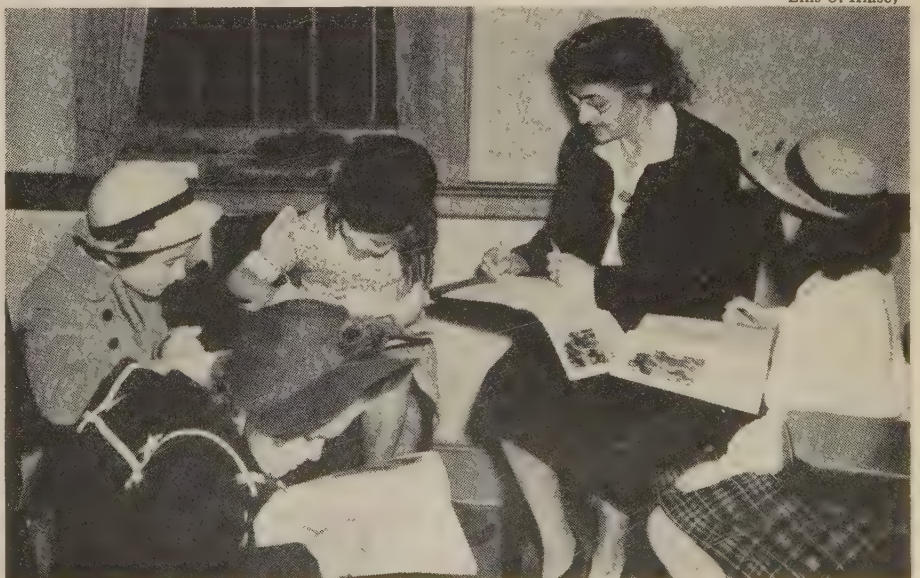
When Dr. Seagrave's work in his own hospital was stopped by the war, he, with three other doctors and thirty-five native nurses organized to take care of the wounded. One night, after heavy bombing, there were so many wounded that they had four operating tables busy all the time. As they worked under the light of gas lamps strung on wires from the trees, an American general came through that town and saw them working. At once he sent them the only United States army doctor in Burma and telegraphed to Chung-king (pronounced Jung-jing) for their best American surgeon.

In the midst of those busy days, a large box fell on Dr. Seagrave's foot and broke the skin in four places. Infection set in and it took many weeks for the wounds to heal. But Dr. Seagrave had no thought of leaving people who so greatly needed his help. Even though his family has returned to America, Dr. Seagrave is carrying on his great work of healing. It is no wonder that Dr. Seagrave is called "Burma's miracle doctor." He has used his mind and the skillful hands that God has given him to heal any who need his help, because he knows that they are children of his heavenly Father.

PRAYER. That Dr. Seagrave may keep

JUNIORS ENJOY THE NEW JUDSON KEYSTONE PUPIL'S BOOKS

Ellis O. Hinsey



¹ Time, April 13, 20, July 20, 1942.

well while he is working so hard. That many of the Chinese soldiers he heals may learn to love Jesus. That the war may soon be over so that missionaries may return to their work.

2. China's Christian Rulers

PREPARATION. Write "How to pronounce Chinese words" on the blackboard with these directions below: Ch, like our j. Ang, like ong. (Chiang Kai-shek is Jong Kai-shek.) Chung-king, the capital city, is Jung-jing.

Consult your public library for pictures of Generalissimo and Madame Chiang Kai-shek, also for Mme. Chiang's book, *This Is Our China*. This contains large clear pictures of her "warphans" and other types of relief work. Religious pictures by Chinese Christian artists, like those on the Christmas cards sold by the Federal Council of Churches¹ might be arranged on a panel at the worship center.

CALL TO WORSHIP. John 15:5.

HYMN. "Brother of All the World."

INTRODUCTION TO SCRIPTURE. (Leader) After the Last Supper with his disciples, Jesus prayed for them and for all those who should be his followers in the years to come. That prayer is in the seventeenth chapter of John. I have asked _____ to read part of it. (Pupil reads verses 20-21.) Let us think of the Chinese boys and girls who also pray to the heavenly Father in the words that Jesus taught us. (Lord's Prayer in unison.)

STORY. "China's Great Christian Leaders."

If you have studied the rules given on the blackboard for pronouncing Chinese, you will know how to pronounce the name of China's great leaders, Generalissimo and Madame (let the juniors say with you, "Jong Kai-shek"). Besides being very important people in the world today, both of them are earnest Christians.

Mme. Chiang, whose name was May-ling Soong before she was married, came from a family who had been Christian for many years. For this reason they always had sent their girls, as well as their boys to school, and May-ling and her two sisters were sent to college in the United States. When she returned to China, she met Chiang Kai-shek. He wanted to marry her, but her mother was unwilling because he was not a Christian. Finally he told May-ling's mother he would study the Christian religion, and she gave him a Bible. After he had studied it awhile and had seen that some of the best men in his army were Christian, he decided to be one, too.

Both the Generalissimo and Mme.

Chiang Kai-shek rise early every morning for prayer and Bible study before they begin their work. When they have something hard to decide they spend a long time praying about it. Mme. Chiang Kai-shek has done a great deal to help the children who have been separated from their parents because of the war. Some of these children, who are called "warphans" are in orphanages she has started, and some are boarded in mission schools. Instead of living in a palace like the old rulers, Madame and her husband live simply and mingle with their people, as they help them in many friendly ways. They have invited missionaries from other parts of China to come to West China, because they believe the Christian religion is the best one for the Chinese people.

3. Brave Preachers in Norway

PREPARATION. Pictures and books on Norway should be on the browsing table.

CALL TO WORSHIP. John 15:5.

HYMN. "Brother of All the World."

SCRIPTURE. Acts 5:25-29.

PRAYER. Dear Father, we thank thee for the story of the brave apostles who obeyed God even when people put them in prison. As we think today about some other men who are strong to obey God instead of wicked men, may it help us to be true and brave always even if others sometimes may want us to do things that are wrong. Amen.

OFFERING.

STORY. "Christian Leaders Who Stand Firm."

On Easter Sunday, 1942, just two years after the invasion of Norway, something happened that surprised the world. The four bishops of the Norwegian Lutheran Church and over a thousand pastors announced in their sermons that they were resigning from their churches. This did not mean that they did not want to be pastors any longer. It meant that they did not want their salaries and the expense of their churches to be paid by the government. In other words, they were refusing to let the government of another country tell them what they should preach and how they should run their churches.

You will wonder why the government paid money to the churches in Norway. Years ago in Europe, most of the people except Baptists thought that was right. Baptists always have believed it was better to have the church and the state separate. Nearly all of the people in Norway belonged to the Lutheran Church and their rulers had been interested in helping the churches. But now, with a ruler who did not want people to be Christians, you can see things were very different.

The four bishops were put into concentration camps at once, but the pastors

tried to carry on preaching services in people's homes and in the churches the other Protestants let them use. The people tried to raise money for food for the preachers' families, now that they had no salaries.

After these brave leaders had remained true to their convictions, even after the five long months of persecution, the head bishop was taken from the concentration camp, although he was not allowed to leave his own house. He and all of the other brave pastors now are working to have the laws changed so that their churches shall be free from the state, and they will all be free to worship God as they choose.

HYMN. "Faith of Our Fathers."

4. We Follow Jesus

PREPARATION. Make a special effort to have teachers and pupils on time for this service. Try to secure a large picture of Watts' "Sir Galahad" for the worship center. The hymn, "Follow the Gleam," is very effective with this picture. The original words and music may be borrowed from the local Y.W.C.A. or purchased from the publisher for ten cents a copy.² Make typed individual copies, as the song probably will be used many times.

MUSIC. Play "Follow the Gleam" several times to familiarize pupils with the melody.

CALL TO WORSHIP. "Let us use for our opening sentence, King Arthur's words to his knights as Tennyson wrote them in one of his poems."

"Live pure, speak true, right wrong,
Follow the King!"

HYMN. "Follow the Gleam."

OFFERING.

STORY. "New Hats or New Hearts."

Annabel took her new Easter hat off the closet shelf to look at it again. She was sure no other girl in the Junior Department would have one as pretty. Just then she heard her chum, Mary Jane, calling from the hall downstairs.

"Are you upstairs, Annabel?"

"Yes, but I'll be right down," Annabel answered. She wouldn't show her new hat to Mary Jane, who usually had to wear other people's trimmed-over hats. It might make her feel unhappy.

"Come on over to my house!" Mary Jane sounded excited. "I want to show you something."

It couldn't be a new hat, Annabel thought. Still wondering, she followed her friend over to her house and into the dining-room, where Mary Jane's mother was sewing on something white.

"Look, Annabel!" Mary Jane picked up the material and held it up. "This is what Mother wore when she was bap-

² Woman's Press, 600 Lexington Ave., New York, N. Y.

¹ 297 Fourth Ave., New York, N. Y.

tized, and she's making it over for me. I'm going to be baptized on Easter!"

Annabel looked at the plain little dress trimmed with narrow lace around the neck. It wasn't like anything girls wore now. Before she could think of something polite to say, Mrs. Mason asked quietly, "Do you girls know why people wear new clothes at Easter?" Annabel blushed. Mrs. Mason must have known what she was thinking.

Quickly she begged, "Why, do tell us." She did love Mrs. Mason's stories. She drew up a stool and looked eagerly into Mrs. Mason's face.

"There are several reasons given as to why people wear new clothes at Easter. Remember how Rebecca Stein invited you over to see their new Passover dishes the other day? For many years the Jewish people have bought new dishes and new clothes at the Passover season as one way of showing their joy that their ancestors had escaped bondage in Egypt. You know the Jewish Passover and our Easter come at the same time.

"Another reason is that many years ago, in some parts of Europe, people had a festival to the goddess of spring, when they wore new clothes and garlands of flowers. The Christians seem to have thought they might do the same thing for their risen Lord. At least, in an old diary which the Bishop of Caesarea wrote about three hundred years after Jesus was on earth, he said that the Christians wore new garments at Easter in honor of Christ. They must have wanted to be new on the outside as well as on the inside. Sometimes we cannot have both. I'm very proud that although Mary Jane hasn't a new hat this Easter, she has something new inside that begins with the letter 'h,' too, and that we think is much better."

"A new heart?" asked Annabel softly. Then looking at the clock, she jumped up quickly.

"Thank you ever so much, Mrs. Mason. Now I have to go to the store before it closes."

As she ran to the corner grocery, Annabel was thinking, "Do I just want a new hat, or a new heart, too?" Then the words of the new song they had been learning came to her mind, and all at once she was making it a real prayer of her own:

"Like him, to answer at that call,
And to obey thee first of all."
("Samuel," J. H. S.)

HYMN. Let us all sing that same song as our prayer. "Samuel." (Second verse.)

Note. If some other hymn of consecration is used, substitute the words from that hymn for the end of the story above.

Salvage—for the Kingdom

(Concluded from page 21)

and worship. The pastor of the oldest church in town was the special guest that morning. He listened with intent interest when twelve-year-old Isaiah came to the front and made a formal speech of presentation to the Kindergarten and Primary Departments. At his signal several juniors and intermediates proudly brought their gifts to the front—the little bench painted a pretty blue; three mounting boards made from the old screen frames and wallboard; an old blackboard transformed with several coats of blackboard paint; an orange crate doll house; a berry crate toy box neatly painted to make both box and seat; the box of blocks with the dust of many years washed off; and tables braced and cut down to kindergarten size. A representative of the girls' group followed with a set of bean bags and a number of tiny work aprons all made from cloth scraps found in the attic, and a set of rest mats, made from old newspapers tucked inside lengths of brown paper and stitched down with colored yarns, also salvaged. In the assembly room itself was hung the old bulletin board, resplendent with new paint.

The little ones enjoyed the use of their new materials for the remaining weeks of the vacation school, as they will again through the fall and winter activities. The juniors and intermediates have a sense of "belonging" as they see in use the equipment that their efforts made possible. And it has once again been demonstrated that the growth of the Kingdom of God is not dependent upon the greatness and breadth of material possessions and "things to do with," but upon the spark of God's spirit upon the heart and train, and the materials lying beneath the hand.

More Than a Sunday Job

(Concluded from page 23)

the teacher should send the introductory letter described above.

When a child definitely has to leave the class, it is wise to send him a letter. If desired the letter may be directed to the parents also. In it, regret should be expressed. An invitation should be extended to the child to visit the class at any time and to become a member again whenever possible. The teacher should urge immediate enrollment and regular attendance in another church school.

The faithful members of a class are apt to be taken for granted. Whenever a child has made for himself a good attendance record, a teacher should acknowledge it. It is helpful to send a letter congratulating both child and parents on

their worth-while attainment. A little encouragement never fails to help.

A teacher should keep a class notebook. It should be her cherished possession. The notebook should include information about the child. His name, address, phone number, age, birthday, school grade and parents' names should be listed. An attendance record should be kept of each child. Visitors' names and addresses should be recorded. Definite facts and observations about each child as noticed or discovered by the teacher might be included. Plans and reports of teaching experiences might be kept in the notebook. Changes in procedures to allow for children's interests and needs may be described. Successes and failures may be noted. Numerous helpful suggestions in this respect are given in the teacher's textbooks for the Graded Lesson Series. Such a report would be exceedingly helpful to a substitute or a new teacher.

One teacher recently had the following experience. A little girl in her primary class who was always present suddenly stopped coming. Upon inquiry the teacher found sickness to be the cause. She kept in constant touch with the family. The class group remembered the child in various ways. One day information was received that the child had been taken to the hospital. The teacher was asked to go there at once. In the quiet of the room the teacher and child talked about the heavenly Father's care and his nearness always. A few days later the child died. Her last words were, "Mother, I am very tired. I know that I am going to Jesus now." How happy the teacher was to know that this little girl had not slipped away from the class unnoticed!

Ours is more than a Sunday job! It goes on and on. It will never be completed until those hoped and prayed for words are heard, "Well done, thou good and faithful servant."

■

Our Children Face War, by Anna W. M. Wolf. Houghton Mifflin Co., 1942. Price, \$2.00.

This sane and helpful book starts from the assumption that a child's reaction to all experiences is, to a large extent, determined by his own personality; and this personality has developed as a result of all that has happened to him since babyhood. Nonetheless, war provides unusual experiences and emotional strains, and with these the book deals. We are reminded that the actions and attitudes of adults are an important factor in determining what effect the war will have upon children. It makes us realize, also, that if we are to build for a better world, we must begin with children at birth, and not wait until trouble threatens.

Growing in Stewardship

By MABEL NIEDERMEYER

INTRODUCTION

Purpose and Scope

This is a four-session unit of work designed to help juniors to gain a growing understanding and appreciation of the meaning of Christian stewardship as a basic philosophy of life.

Desired Outcomes

Through the work of this unit, the juniors should achieve:

1. A simple understanding of the meaning of Christian stewardship;
2. A recognition of the fact that God has given us different abilities and talents that can be developed only through use;
3. A deeper insight into the motivation of the life of Jesus;
4. A new appreciation of the way in which God works through people;
5. A beginning of a commitment to the way of stewardship and personal practice in the wise use of their possessions and lives;
6. A respect for the abilities and property of others.

The Juniors and this Unit

The juniors have had certain experiences upon which this work may be based. They have a growing interest in people and some understanding of our dependence upon each other. Their responsibility in the use of money, free time, and care of personal property and health is increasing, but they are apt to make choices on the basis of immediate pleasure rather than future gains. Through their membership in school and library groups they have had occasion to use public property. They may have participated in Hallowe'en pranks of a destructive nature; and they may not have developed a good point of view toward the use of school books, church hymnals and other materials that they use but do not own.

Development of the Unit

Various methods of learning will be employed during this study. Bible study, reports and discussion, storytelling, discovering rules of living, making charts, worship, and keeping notebook records of information gained and work done will have their place. Keeping a notebook is suggested as the major ongoing activity throughout all sessions. The book may contain a spatterwork print of an evergreen branch with the words "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein" printed at the bottom of the page, a list

of Bible verses about stewardship, stories of modern stewards, a time chart, a puzzle, rules for taking care of property, a poem and a prayer litany. Pages will be added each week.

The Adult Counselor's Preparation

In this study, as in all work with boys and girls, no teaching which you may be able to do will speak quite so forcibly as the life which you, yourself, are living. Before you can expect to guide your juniors into an appreciation and acceptance of a life of stewardship, you yourself must understand its meaning and practice its principles.

All of us have had some experience in this way of life. However, we can make new discoveries with our boys and girls, and with them we can plan further ways in which we may fulfill our Christian stewardship.

Books for Your Reading

The Stewardship of Life, by J. E. Crawford

Stewardship in the Life of Women, by Helen K. Wallace

I Have a Stewardship, by Ralph S. Cushman. (A book of devotions.)

The Horizons of Stewardship, by Herman C. Weber

The Fellowship of Giving, by Herman C. Weber

Session 1. March 7

"IN THE BEGINNING, GOD"

Your purpose today will be to help your juniors to understand the basic principles of stewardship—that God is the real owner of all things, and we have only been entrusted with time, talents, physical bodies, and material possessions so that through us life may be enriched for others.

Your opportunity for guiding your juniors to see this truth will occur during the discussion period following the game of observation. Encourage the members of your group to express their ideas freely. Think through the responses which you have reason to believe individual children may make, and be ready to answer them. Help the juniors to see that God is the owner of our possessions in the sense that through his creation of the world, he has made them all possible for us. "But," some junior may say, "I earn my own money, so it is mine, and the things I buy with it are mine." It will then be your task to lead that child to discover that the ability to earn money—to think, to use his

hands in working, to use the strength which he possesses for his task—all of these were also made possible by God through his plan for life.

Become familiar enough with the words of the story of creation as found in Genesis 1—2:4 so that you can read it well and with real expression. If you wish you might suggest that the juniors read with you in unison the words "And God saw that it was good" whenever that sentence appears.

Session Outline

INTRODUCING THE UNIT. Junior leader.

PLAYING A GAME OF OBSERVATION

DISCUSSION AND BIBLE STUDY

ACTIVITY PERIOD. See *Juniors* for February 28

QUIET MUSIC.

CALL TO WORSHIP. Psalm 100:1, 3.

HYMN. "This Is My Father's World."

SCRIPTURE READING. Genesis 1—2:4.

PRAYER.

OFFERING SERVICE.

CLOSING HYMN. "Holy, Holy, Holy."

PLANNING FOR YOUR NEXT SESSION.

Session 2. March 14

"WORKERS TOGETHER WITH GOD"

Today you will seek to help your juniors to understand that Christian stewards are "workers with God" in carrying forward his plan for their lives and for the world. You will help them to think of Jesus as one who was deeply conscious of his responsibility for carrying on the work of helping people to know and to love God, and who looked upon himself as a steward of God.

Again the discussion period today will give you a splendid opportunity to accomplish that purpose. As you meet with the junior leader and other juniors who will take part in today's meeting, help them to understand how we are working with God by developing our minds and our talents, by keeping our bodies strong and well, by taking care of our own or other people's property, by supporting the work of our church and by serving others in every way we can. You will want to help the juniors who will bring the reports to plan what they are going to say.

Help the junior leader to locate a picture for use in today's worship service. It is suggested that you use one that shows Jesus in the temple at the age of twelve years. If you cannot locate such a picture, substitute one showing Jesus in the synagogue at Nazareth as he was reading the words found in Luke 4:16-21. In your service, encourage the juniors to study the picture carefully as though they were seeing it for the first time. Point up the earnestness with which Jesus is entering into the conver-

THE JUNIOR SOCIETY

sation, if you are using one of the temple pictures or if the synagogue picture is used, note the earnestness with which Jesus is announcing his program. Guide the juniors to see that Jesus felt he was to use his life in a special way for God.

The Bible study tells of the way in which Jesus dedicated his life to serving others. The passages studied include Luke 4:16-21; Matt. 8:5-13; Mark 2:1-12; Matt. 9:27-30; 14:15-21; 19:13-15; Luke 6:27-31; 42:44; 19:1-9; and Acts 10:38.

Session Outline

AS THE JUNIORS ARRIVE. Learning the call to worship and offering hymn.

INTRODUCING TODAY'S THEME. Junior leader.

REPORTS AND DISCUSSION. (Individual juniors and group. See *Juniors* for March 7.)

STORY OF A CHRISTIAN STEWARD. "Margaret of New Orleans."

STUDYING RULES FOR CARING FOR PROPERTY.

ACTIVITY PERIOD. Making additional pages for the notebooks.

QUIET MUSIC.

CALL TO WORSHIP. In unison, same as last week.

HYMN. "Tell Me the Stories of Jesus."

PICTURE STUDY. "The Boy Jesus in the Temple." (Luke 2:41-52.)

BIBLE STUDY. By juniors.

OFFERING SERVICE. As before.

PRAYER. For guidance in using our lives in service to others.

CLOSING-PLANNING PERIOD.

Session 3. March 21

"PLANNING MY TIME"

Today you will help the juniors to understand the importance of using God's gift of time as Christian stewards. Help them to see that it is not only important that we spend some of our time in service for others, but that what we do in our playtime is also important. You may have an opportunity to help them to see that wasting time at work or at study is forming an unchristian habit that can grow as we grow older.

You will need to help to make the forms for the time charts, and also to be ready to guide the juniors today as they make out their own. During the discussion of their charts, lead them to see for themselves where an improvement can be made. Guide them in their own evaluation. If you know your juniors, you can anticipate the points at which they will need the most guidance.

Planning some service project should be a definite part of today's work. This must be planned to meet some local need. It should be of such a nature as

not to be a "necessary nuisance" in order to give the juniors a chance to do something.

Present the scripture readings today as containing the standard by which we test the use of our time. Help the juniors to understand that it is not important merely to spend some time in study, but that their studying should help them to be better Christians and "workers with God." They should realize that it is also important for them to choose *good* books for reading; that their playtime indicates whether or not they are Christian stewards; that whenever we are ashamed of what we have done, it is proof that we have not spent our time in the best way possible, but that when we do the things which we know are in keeping with God's standard of good, then we are good stewards.

Session Outline

AS THE JUNIORS ARRIVE. Working on notebooks.

INTRODUCING TODAY'S THEME. Junior leader.

MAKING A TIME CHART. Use circle which has been divided into twenty-four equal parts (hours) and mark off the number of hours spent in sleep, study, eating, play, work or helping.

DISCUSSION. Led by adult counselor. This will include the report from the committee appointed last week to investigate service projects.

MAKING NEW CHARTS.

QUIET MUSIC.

CALL TO WORSHIP. As before.

HYMN. "My Master Was a Worker."

SCRIPTURE READING. 2 Timothy 2:15; 1 Corinthians 10:31. (By counselor.)

PRAYER.

OFFERING SERVICE. As before.

SERVICE-PLANNING PERIOD. Planning service project for group.

Session 4. March 28

"PLANNING MY GIVING"

The stewardship of money will be the theme of your study today. Perhaps the juniors have heard more about this aspect of stewardship than any other. It will be your task to lead them to think further concerning their own responsibility for spending their money wisely and for understanding the importance of giving from the standpoint of both the giver and the receiver. Nothing has been said in this session development concerning the Old Testament form of tithing. If the juniors mention that, help them to see that Jesus' standard of giving as one is able to give is a better one, and that giving a tenth is a good place for most people to begin.

In the material in *Juniors* a puzzle is suggested for the juniors to work. The

puzzle is to change the word "getting" to "sharing," as follows: getting to setting; setting to seating; seating to searing; and searing to sharing. You may need to give the children some helpful hints as they work on this but do not rob them of the joy they will have even in being able to work a puzzle successfully. Talk about the two words "getting" and "sharing" when they have completed the puzzle. Help them to see that we are not Christian stewards even though we may "get" our money fairly and honestly unless we "share" a part of it with someone else.

In dealing with the children's giving today, we have suggested that their income and giving and spending be added together and that you discuss the total instead of dealing individually with each child's money habits. Such a way of handling this matter will make it more impersonal. However, you will want to encourage the children to come to some individual conclusion about their own spending and giving. Also help them to see that this matter of being a Christian steward in money matters will grow in importance as they earn more money and later become permanently employed.

One of two pictures is suggested for use today. If you can find neither, read both Bible stories, and comment briefly concerning the teachings of Jesus about giving as indicated in these stories.

Session Outline

AS THE JUNIORS ARRIVE. Work on notebooks. Write litany to be used in service today. Complete other pages that have been started.

INTRODUCING TODAY'S THEME. Junior leader.

WORKING THE PUZZLE.

BIBLE STUDY. Led by junior leader. Matthew 6:3; 10:8b; 2 Corinthians 9:7; 1 Corinthians 16:1-3; Acts 20:35b.

STORY. "Fritz Kreisler, a Christian Steward."

DISCUSSION. "Examining Our Own Giving." Led by adult counselor. (See *Juniors* for March 21.)

ACTIVITY PERIOD. Completing notebooks.

REPORT OF SERVICE-PLANNING COMMITTEE.

QUIET MUSIC.

CALL TO WORSHIP. As before.

HYMN. "Sharing."

PICTURE STUDY. "Christ and the Rich Young Ruler," Hofmann, Matthew 19:16-23; or the widow and her mite, Mark 12:41-44. (By adult counselor.)

THE MEANING OF A CHRISTIAN STEWARD. Read from notebook by a junior.

PRAYER LITANY. See *Juniors*.

OFFERING SERVICE. As before.

QUIET MEDITATION. Hymn quietly played, "Amen" by junior leader.

Young People's Leader

MEET *Your Neighbors*

By VIRGINIA J. SEITER

"... so alcohol ruins both your body and your mind!" The middle-aged teacher's tone was ominous as he tapped his book for emphasis. But the room was stuffy and close. The class of young men yawned openly and stared at a fly struggling up the windowpane. The instructor took a surreptitious look at his quarterly and started on a new group of statistics. "Why, do you know that in 1935" A few of the boys glanced at him indifferently. Probably they were thinking, "Same old stuff. What does Barker know about it, anyway? Bet he never even heard of Cooley's Tavern. Lot of fun—Cooley's. What if he does sell drinks! Our gang never gets mixed up in that stuff."

Thus one more temperance lesson hindered rather than helped its cause. Alert, modern boys and girls cannot be won by 1935 statistics. Only the 1943 approach will reach them. Mr. Barker, however, is a well-meaning churchman. As he walked to his office the next morning, he asked himself, "What could I have done yesterday to put across to those boys the seriousness of the liquor problem? How can I add interest to my class?"

Had Mr. Barker only realized it, his answer lay a few short blocks away. At local police headquarters, George Clark, a fine, Christian, law-enforcement officer, stepped into a cruiser and prepared to start on his rounds. Every day, all year long, Officer Clark sees the tragic results of alcoholic indulgence, and because he is a Christian, he sees them from a churchman's standpoint. If Officer Clark had taught that lesson, the boys would have been wide-awake and impressed. He is "on the inside." In their eyes, he is a "man's man," and his opinion is to be respected. He could have told them some of the grief that stemmed from Cooley's Tavern, and they would have listened and believed.

Are you as a church school teacher making full use of people like Officer Clark in your community? Do you honestly recognize your own limitations and say, "Someone in our town can teach this particular subject better than I can. I'll see if he'll come this Sunday"? Investigate possibilities around you.

Choose speakers with the Christian outlook, plus specialized experience, and watch your class interest grow.

Most church school teachers show a tendency to limit discussion of race discrimination to a consideration of the Negro problem. That problem is acute, of course, but there are many others. Today scarcely a village in our country does not shelter at least one European refugee. Bring one of these wanderers to your class. True, he may not be Christian, but he can reveal how some supposed Christians are forgetting the lesson of Christ and that woman by the well. Request this visitor to avoid atrocity stories and instead tell of prejudices he has encountered abroad and in our own country.

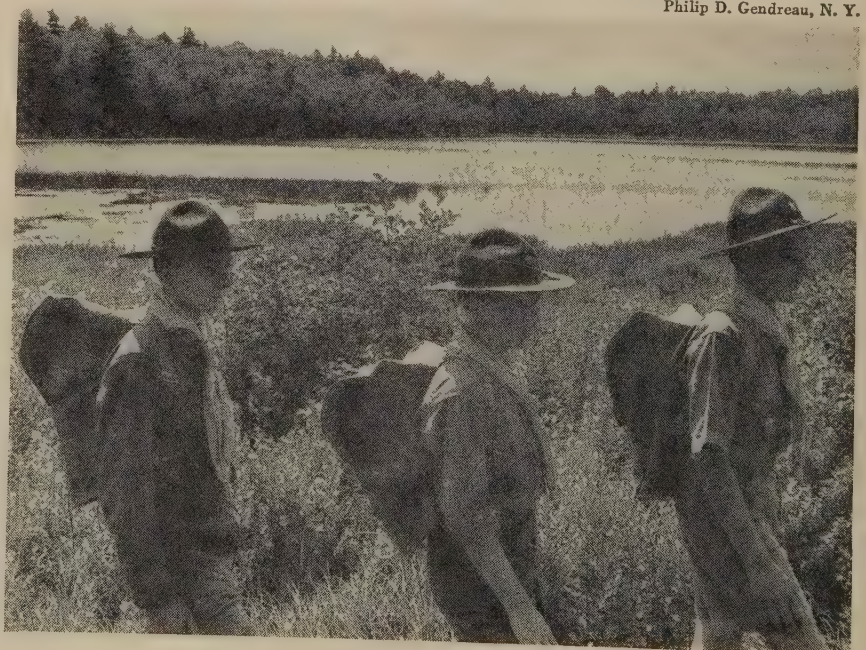
However, we need not ignore the plight of the Negroes. Let us, instead, take what is perhaps a new approach to their difficulties. People in our Northern states too often sit back smugly and point to the sins of the South in race discrimination. That section of our land is not alone in its prejudices. Why not invite a Negro leader in your community

to tell your pupils about the work of the National Association for the Advancement of Colored People, or the work of the Urban League? Have him tell the young people of race problems in their own neighborhood. If they live north of the Mason-Dixon Line, they may be surprised to learn of some un-Christian policies in their own town. Help them to discover ways in which they can work to improve these evil conditions.

Have you not sometimes longed for assistance while trying to prepare certain lessons on Christian living in today's world? The material in your quarterly, although excellent in content, may deal with settings far removed from the lives of the boys and the girls whom you teach. If you do feel this lack, try those neighbors again! Possibly you have often driven by a farmers' co-operative market. This organization offers an understandable example of working together according to Christian standards. Invite the head of such a market to explain its principles to the pupils in your class. Let them discuss the possibilities of the system in world business.

WHEN A TEACHER OR A SCOUT LEADER TAKES HIS BOYS ON HIKES, THEY USUALLY SEE AND DO THINGS THAT MAY BE WOVEN INTO THEIR DISCUSSIONS IN SUNDAY SESSIONS

Philip D. Gendreau, N. Y.



YOUNG PEOPLE'S LEADER

A group of "co-ops"—gas station, grocery store, etc.—may be functioning in your community. If you are fortunate enough to find such a setup in your town, do not fail to bring some of its members to your class.

Today, though, all these problems pale beside the yearning for peace—the desire to create a warless world. As Christians, we cannot fail to spread this idea, but now of all times, we wish to do so intelligently, sincerely, effectively. Since the beginning of the present great conflict, antiwar organizations have mushroomed all over our nation. Some of them are sincere and Christian in their outlook; others are not. At least one body of people has been pacifistic and deeply respected for their stand for generations. I refer to the Friends, or Quakers. An active, working Friend could give young people a stirring account of real efforts for peace throughout the world. If there are no Quakers in your section, perhaps there is some established, recognized antiwar movement. We must not lose our Christian dream of a warless world!

Your community can aid your church in fields other than that of Sunday school work. Perhaps your congregation wishes to start a vacation church school, but feels that it lacks necessary leadership. If that is the case, look around you! Public school teachers can be induced to devote their free summers to work for their churches. Because they are accustomed to handling children for long periods of time, they may surpass Sunday school teachers in this particular work.

Suppose we choose a course and de-

partment in vacation church school and fit into it some outside workers. One of the most inspiring summer session study plans offered by the Judson Press is built around *Discovering God in the Beautiful*. In this course, the junior high boys and girls find God in nature, in art and in music. How can we work into that study our neighborhood helpers? A Scout leader can guide the nature discussions. Your daughter's music teacher might be willing to interpret some of the world's great religious music. (She may even be generous enough to share her recordings with the department.) An art student home for the summer, or the high school art teacher can show the boys and the girls the fine and beautiful in religious painting and sculpture. Expand this list for yourself.

One other very important phase of religious education is the leadership education school. We assume that a training class is made up of consecrated Christian workers. Consider a few of the things those men and women need to know to become the best possible teachers. Here again come those friendly folk from the community!

Certainly teachers need to know something about the pupils they will teach. People who work with boys and girls, for example, must know what boys and girls are like. They must understand that an eight-year-old and a ten-year-old have changing interests, and they must know how children of these ages differ. Child psychology is a required subject for all public school teachers. Therefore, choose one of the most successful instructors you know and ask him to discuss with your people some of his

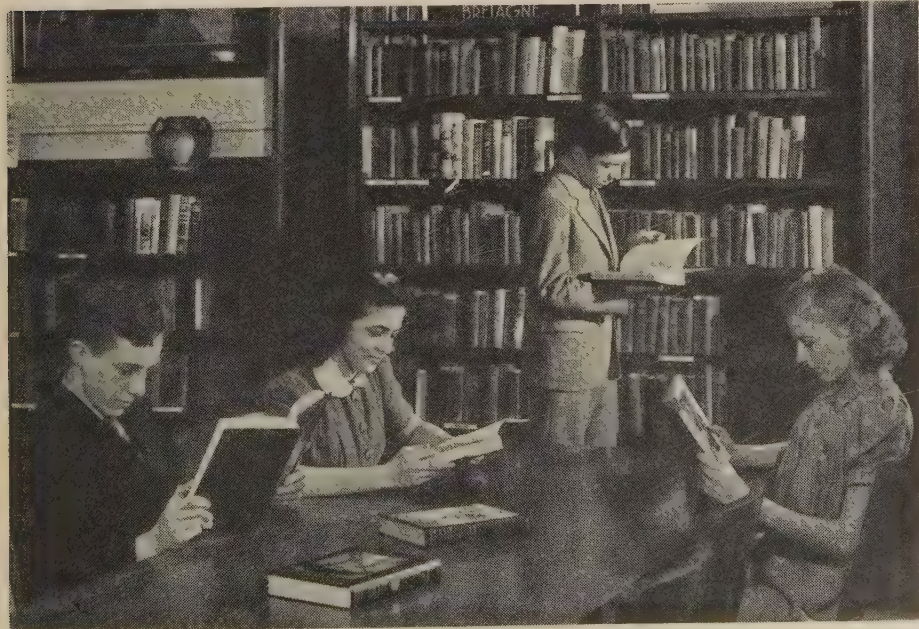


Alan Dell

DO YOU REALLY KNOW ALL PARTS OF YOUR CITY AND HOW MANY PEOPLE HAVE TO LIVE?

HELP BOYS AND GIRLS TO DISCOVER THE RICHES AT HAND IN YOUR PUBLIC LIBRARY.
GUIDED READING MAY BECOME A VALUABLE AID TO THE TEACHING OF RELIGION

Philip D. Gendreau, N. Y.



principles in handling youngsters. Better yet, if you live in a college community, invite a child psychologist from the faculty to talk to your class. You will be surprised to find how generous and friendly most college professors are.

Next, your would-be teachers will need to learn *how* to teach these boys and girls. As church school teachers, they are going to have a wealth of wonderful stories to tell. If they tell them well, what a difference it will make in the attitudes of their classes! Story-telling is an art and should be cultivated by all children's workers. Since many libraries sponsor story-telling groups, inquire at your local library and try to arrange for a talk by a really good story-teller. If this is impossible, ask the librarian to recommend books on the subject. There are many fascinating little tricks to this trade!

Is that art student still around? If so, suggest that he advise the leadership education class in choosing good religious paintings for their young pupils.
(Please turn to page 45)

Youth's Part

In Enlistment Week

A STUDY of the new Adventure Packet issued by the Baptist Youth Fellowship offers a most worthwhile experience for any Christian. Plans have been well made for a genuine revitalization of our denominational youth program.

The fivefold program of the Baptist Youth Fellowship urges every young person to do five specific things:

GROW in Personal Christian Living
HELP Others to Become Christians
SERVE Through Missionary World Outreach

PRACTICE Christian Citizenship
DEVELOP Leadership

Every one of these objectives will have a real place in the world of tomorrow and each will be achieved in a better way if the spirit of Christian Stewardship is diffused throughout the entire program. This year we are interpreting Christian Stewardship as a recognition of our "Christian Life Partnership." He who would grow in his personal Christian life should conceive of himself as a partner with Christ. Only through a personal experience of that partnership can we help others to become Christians. A vision of that partnership leads us to serve through missionary outreach, either in full-time service as a missionary or in the sacrificial support of the missionary enterprise through our gifts of money. Likewise, the practice of Christian citizenship and the development of Christian leaders finds its primary motivation in the conception of life partnership with Christ. To the extent that this vision lays hold upon the youth of our denomination we may expect our entire program to be revitalized and supported by a sacrificial outpouring of life and money.

Sometimes we have made the mistake of thinking that Christian life service concerns only those who enter upon full-time service as ministers, missionaries, teachers or directors of Christian education. As a matter of fact, the idea of Christian life service should be the concern of every follower of Christ. Whatever vocation may be chosen for one's professional career, every Christian should have a definite vision of Christian life partnership.

One of the most attractive folders in the Adventure Packet bears the title, "Partners With Christ." Wide emphasis on that theme throughout the ranks of our young people inevitably will result in

a wider and more genuine commitment in Christian life service and in a better understanding of our stewardship.

The principle of Christian stewardship offers an open doorway through which every follower of Christ can enter upon a program of definite participation in the ongoing task of the Kingdom. Stewardship signifies something vastly greater than a technique for raising money or producing funds for worthy Christian causes. It is not merely a matter of mathematics; rather, it demands a way of life that must be deeply rooted in spiritual motivation.

The Baptist Youth Fellowship must be commended for its determination to cultivate youth participation in every phase of our denominational life through increasing support of the Unified Budget. The Unified Budget, involving more than a mass of figures, symbolizes Christian life service around the world. In scores of our Baptist churches, young people with increasing incomes have disclosed the results of a sane program of stewardship training in our church schools. The success of our Christian enterprises in the postwar world depends increasingly upon our youth, and it is hoped that the development of the Baptist Youth Fellowship will play a large part in sane and practical stewardship education in more and more of our Baptist churches.

This task demands immediate action and response. The author of *Don Quixote* once said, "By the streets of By and By one arrives at the house of Never." He, protesting against the habits of a dilatory nation, at the same time stated a truth that applies with full force to religion. The Christian who does not act upon the assumption that now is the accepted time risks the danger of never coming upon a time when his religion will be anything more than an affair of words. This applies especially to the young, for while middle life sometimes sees the beginning of a vital Christian experience, the rule runs the other way. In any church or group of churches the majority of the key men are those who remembered their Creator in the days of their youth. They justify the words of the prophet that "It is good for a man that he bear the yoke in his youth."

To strengthen our churches and make more effective the co-operation essential to the development of Christian world outreach, the Every Member Enlistment plan was devised and now has come into



By EARL ADAMS

General Director of Promotion
Northern Baptist Convention

quite general use. In its bearing on the future this plan concerns youth above all other groups, because the young people of today will be compelled to deal with the problems of the long period of adjustment that will follow the war, and the kind of church they will have depends on what they do now.

The Every Member Enlistment has for its basic idea an equitable sharing of all the burdens and responsibilities of the church. In an age when the co-operative spirit manifests itself as never before, it should have a strong appeal, for it is co-operation applied to the most important activity in which men are engaged. Briefly, it means that every member, according to his ability, shall give and do his share. In principle, there exists no member who cannot do *something* to help maintain his church, and ultimately the words "Every Member" will be interpreted literally. The trend runs that way and if to have no drones in the Christian hive means a smaller church, there will be many to think it better so.

The Every Member Enlistment involves some fundamental truths that every young Christian ought to learn in the early period of his religious experience. One of these asserts that the taboo on "talk about money" is an absurdity. The frank facing of financial problems incident to the maintenance of a church or any other institution demonstrates such obvious common sense that only a distorted view of the spiritual element can cause one to question it. Furthermore, unquestionably, the manner in which a Christian earns, spends and gives his money bears a direct relation to his spiritual growth. The giving of money does not comprise the whole duty of a Christian by any means, but if a professing Christian is not enough interested in the church he has joined to give regularly some part of his income for the church budget, obviously he has failed to grasp the full vision of Chris-

Baptist Leader



tian stewardship. One need not tell the alert youth of today that when religion does not rank among the first concerns of life it is rather certain to be among the last.

From February 21 to March 14 hundreds of Baptist churches will have their Every Member Enlistment program for the year 1943. Here are a few specific suggestions for youth participation in that program.

1. Have special observance in youth meetings for Roll-call Sunday, World Outreach Sunday, Budget Sunday and Enlistment Sunday.
2. Aid in the distribution of the regular Enlistment literature.
3. Send a special letter to every young person in the church to outline the Youth Enlistment program.
4. See that every young person receives the Youth Enlistment card that the denomination makes available.
5. Help in the preparation of a Master List of all young people in the church and the church school.
6. Relate the stewardship program of the Baptist Youth Fellowship to the World Outreach program of the Northern Baptist Convention.

Further particulars regarding the scope of our denominational service will be found in the pamphlet, "Baptist Democracy Serves the World." Practical help on plans for the canvassing of youth is contained in the pamphlet, "Youth Enlistment in the Baptist Youth Fellowship." Both publications may be found in the "Adventure Packet" of the Baptist Fellowship and may be secured separately.

It will be well to acquaint young people with definite details of the task that confronts us as a denomination.

The Finance Committee of the Northern Baptist Convention has recommended a Unified Budget considerably larger than that adopted for the year 1942-43 and there is in prospect the raising of a large additional fund—probably not less than one million dollars—for postwar

reconstruction. Therefore it becomes evident that Baptists of all ages must help in the effort to lift the level of giving both for local church expenses and for missions. May the Youth Fellowship lend its vigor and enthusiasm to this great task!

Denominational Youth Calendar MARCH

Completion of February Emphasis on "SERVE Through Missionary World Outreach."

1. Enlistment Week, March 7-14.
 - a. "Whose Money Have You?" in *Topic*, March 7, 1943, is related to this matter.
 - b. See pamphlet in the Adventure Packet "SERVE Through Missionary World Outreach," section III, "Enlist in Christian Giving."
 - c. Order leaflet, "Partners with Christ," that concerns stewardship. Plan to distribute it to young people. Write to Baptist Youth Fellowship, 1703 Chestnut Street, Philadelphia, Pa.
 - d. See article in this issue, "Youth's Part in Enlistment Week."

Emphasis upon "PRACTICE Christian Citizenship."

1. Suggestions in the "Adventure Packet" may serve as a valuable guide

for the month's activities along this theme. The pamphlets, "PRACTICE Christian Citizenship," "Recognition Service and Dedication of New Voters" and "Christian Youth in Days of War" will be helpful. Copies of the last-named leaflet may be ordered for sending to young people in national service.

- a. Hold recognition service for new voters. Study civic obligations and world peace.
- b. Participate in a definite project of unselfish community service.
- c. Provide vital fellowship and helpfulness to young men and young women in service and in industry.
2. "Christianity Can Change Politics," in *Topic*, March 21, 1943, concerns this subject.

3. Leader's kit for a study group on "A Just and Durable Peace," may be secured from the Council on Christian Social Progress, Franklin, Indiana, for twenty-five cents.

Young People! Leaders!

THOSE who use the opportunity offered by the missionary reading program to enlarge their understanding and appreciation of people of other cultures, may desire to supplement their studies on this year's theme. For such eager students, there follows a list of articles that appeared in *Young People*, all of which deal with Latin America or Burma.

Leaders who like to offer all available materials to their pupils may dig into their files for this series of articles, pictures and picture pages that would go well on the reading-room table or on the shelf that holds the recommended books for the missionary reading program.

BURMA

- "Burma Road Life Line of China" (picture). Page 79. 3-9-41.
- "The Burma Road," by A. C. Hanna. Page 262. 8-10-41.
- "Life Problems in Burma," by A. C. Hanna. Page 11. 1-11-42.
- "Baptist Missionaries in Japan and Burma." Page 43. 2-8-42.

"The Ruby Mines of Burma," by A. C. Hanna. Page 279. 8-30-42.

"Bamboo People—Tribes of Burma." Page 35. 1-26-41.

"Waste-Basket Surgery," by Gordon Seagrave. A book-length story. Beginning on page 145. 5-12-40.

SOUTH AMERICA

"Our South American Neighbors." Page 160. 5-14-37.

"Venezuelan Boy Scout Walks 20,000 Miles" (picture). Page 331, 10-12-41.

"Among Our Southern Neighbors," by Florence M. Baker (picture). Page 7. 1-4-42.

"Our Good Neighbors' Stamps—Good Neighbor Policy," by Henry Boller. Page 6. 1-4-42.

"Chile" (picture page). 1-4-42.

"The George Washington of South America," by Jennie A. Russ. Page 61. 2-22-42.

"Lima—City of the Kings" (picture page). 2-22-42.

"Peru—Land of the Incas" (picture page). 2-22-42.

(Please turn to page 43)

Preacher Smith Looks Around

By MARCUS L. BACH

Characters

MRS. MINNIE TABOR—In her early fifties. High strung; makes a good appearance.

MRS. TILLIE BANNION—Also in her fifties. Enthusiastic, intellectual.

OLD GRUEL—Seventy years of age. Lovable and wise.

CALVIN ALGERS—Church treasurer. In his late thirties.

AUGUST HARTMAN—Chairman of the Board of Deacons. Jovial, good-tempered.

THE REV. S. O. SMITH—Young, quiet, and evidently possessing common sense. Has a sense of humor.

Scene

The Crossroads Church in Grigson County.

A room in the Crossroads Church has been temporarily "dolled up" for the reception of the Rev. S. O. Smith by the church board. While Mr. Smith is out looking around the church building, two women of the board are flitting about the room in an effort to make it speak a loud welcome to the newly called preacher.

Among the articles especially prominent in the room are: a United States flag in its standard flanked on either side by portraits of Washington and Lincoln; a large pulpit Bible; a bouquet of a dozen fresh roses that Mrs. Tabor is arranging on a pedestal at back. Mrs. Tabor is a "keeping-up-with-the-times" person, rather high-strung, active, prominent in the church, with an accent on "appearances." Mrs. Bannion is busy with a dust cloth. Intellectually she may be Mrs. Tabor's superior, but she is her equal when it comes to "chasing the dirt" and beautifying the church parlors. She is enthusiastic and enterprising.

At the table, in utter repose, sits Old Gruel, wise with the quiet wisdom of years. He never hurries and long ago has relegated himself to a gentleness with all men. He is the senior member of the board of deacons.

As the play opens Mrs. Tabor steps back and views her bouquet admiringly, giving the roses a few engaging taps.

MRS. TABOR. There! Doesn't that look nice!

MRS. BANNION (*pausing in her work*). Lovely—lovely!

OLD GRUEL. Seems to me—'course I know I'm behind the times—seems to me, though—if you don't mind my saying it—seems to me you'd orter put the pertiest in the back 'stead of the front.

MRS. TABOR (*in consternation*). In back? You mean—I suppose you want us to put the fern leaves to the front and the roses we paid thirty cents a piece for back where nothing sees them but the wall!

OLD GRUEL. Don't flare—don't flare, Mrs. Tabor!

MRS. TABOR (*giving the bouquet a final caress*). I think it's just right. The minute the new minister comes in he'll say, "Oh, isn't that pretty! It just fits in with the rest of the church!"

MRS. BANNION. That's right, Minnie. The Crossroads Church has always had the reputation for being the best kept-up church in the country. (*The women busy themselves.*)

OLD GRUEL. Sure—sure. But did it ever 'cur to you women-folks that we ain't been able to keep no preacher longer than for—

MRS. BANNION. Was any of them worth keeping?

OLD GRUEL. Oh, I—'course I'm behind the times.

MRS. TABOR. You don't know anything about how these things work. Maybe we had to have that whole string of preachers before we could get the right one—the one we got now.

MRS. BANNION. Exactly!

OLD GRUEL. Oh, is Reverend Smith the right one, d'you think?

MRS. BANNION. Shh—not so loud!

MRS. TABOR. He's the first one everybody agreed on—unanimous.

OLD GRUEL—'Course I don't know—but mebbe folks was just worn down—

MRS. BANNION. I say—sh! Don't you know he's in the basement inspecting?

OLD GRUEL. Sure—sure.

MRS. TABOR (*primed; buoyantly*). Yes, and just listen what he says when when he comes in! "Ladies and gentlemen! The Crossroads Church is the most attractive, best-kept-up, spick-and-span church in Grigson County!" Wait and see.

OLD GRUEL. Oh, sure, he looks like a keen young feller.

MRS. TABOR. Keen? He's smart!

MRS. BANNION. Yes, Minnie. And when he comes in here to sign up for his call—when he sees this room with the roses and everything, he'll know we are up-to-date to the last word.

OLD GRUEL. How's that, Mrs. Bannion?

MRS. TABOR. Tillie means having roses this time of the year. Don't you, Tillie?

MRS. BANNION. Oh, just everything. That little touch of Lincoln's picture. And Washington's—next to the flag. Original things like that.

OLD GRUEL. 'Course you women-folks knows best but I'd still put the roses to the back—

MRS. TABOR (*effervescently to Mrs. Bannion*). Let's see, Tillie, shall we put the cushion on his chair now or wait till he comes in?

MRS. BANNION. I think I'd wait—

OLD GRUEL (*philosophically*). Y' see, if you'd put the fern leaves to the front he'd look at 'em with a sort of cashul glance—then of a sudden he'd get a glimpse of the roses peepin' through. Seems to me he'd say to hisself, "These folks is got treasures hidden away and is richer than they think!" Mebbe he could make a similly out of it when he hisself turns the roses to the front.

MRS. TABOR (*with disdain*). And let him think we don't know how to arrange a bouquet—

OLD GRUEL. I didn't aim for you to flare—

MRS. TABOR. —when everybody knows no other church ever has the bouquets we have? Sometimes through the whole sermon I just sit admiring the pretty bouquets up there on the pulpit and figgering out how we can do better the next Sunday.

MRS. BANNION. I, too, Minnie.

OLD GRUEL. The way the idee came to me was thinkin' back of the time I was a boy and had to pile cord wood in the old basement to home—

MRS. TABOR (*with zest to Mrs. Bannion*). I just wonder if Preacher Smith will maybe find himself a wife in the congregation.

MRS. BANNION. Seems I heard Mr. Algiers say he was engaged—

MRS. TABOR. Oh, not for sure—not for sure, Tillie!

OLD GRUEL. —Father said to pile the wood with the knots to the front. But I sez to myself, "It'll look better if I pile it with the knots to the wall." Well, sir, hanged if the whole caboodle didn't come topplin' down just when I—

MRS. BANNION (*still chit-chatting with Mrs. T.*). I noticed Mrs. Garden was in church for the trial sermon, too.

MRS. TABOR. Didn't I tell you? Leave it to her always to take up with the new preachers. Of course, it never lasts.

OLD GRUEL (*still harping*). That's the why I was figgerin' that way about them roses. Now, if we'd—

NOTE: Copyright by the Guild of Inspirational Drama. Used by permission. This play designed for midweek production, is published by the Guild of Inspirational Drama, which specializes in dramas for the church and the Sunday evening worship service but occasionally issues plays adapted for the church basement, parish house, church nights and get-togethers. Additional copies of this play must be secured through the Church World Press, 616 E. St. Clair, Cleveland, Ohio. Price, 20 cents a copy.

MRS. TABOR. Oh, stop your going on about the bouquet! Don't you think we know how to make the right impression?

OLD GRUEL. Oh, sure—sure. If that's what you're aimin' to do—make an impression! Seems to me, though—course it's just an old-fashioned idee I got—but seems to me the Crossroads Church is too bent on them there impressions—

(During OLD GRUEL's lines, MRS. BANNION has dusted the large pulpit Bible. She now prepares to place it prominently on the table, near the chair designed for MR. SMITH.)

MRS. BANNION. My, that was dusty!

MRS. TABOR (viewing it with a critical eye.) I think a rose near that would be nice—

MRS. BANNION (immediately falling in with the idea). A bud—

MRS. TABOR. For effect—

MRS. BANNION. In a bud vase—

MRS. TABOR. To match the bouquet—

MRS. BANNION. Lovely—lovely!

MRS. TABOR. He'll look here—he'll look there!

MRS. BANNION. I've got just the thing.

MRS. TABOR. Why don't you get it, Tillie!

MRS. BANNION. Will I have time?

MRS. TABOR. Hurry! And a rosebud. Just tell Mr. Johnson it's for the Crossroads Church—the church board'll pay for it.

(MRS. BANNION, excited, prepares to go.)

OLD GRUEL. What is this a-turnin' into—May Day?

(As MRS. BANNION is about to go out she almost runs into CALVIN ALGERS, who is entering. ALGERS has a pleasing personality, serious but with a sense of humor.)

ALGERS. How-do-you-do?

MRS. BANNION. Excuse me, please! (She hurries out; MRS. TABOR is busy with little duties about the room.)

OLD GRUEL. Hello, George. (ALGERS hangs up his hat and removes a light topcoat.)

MRS. TABOR. Hang it straight, Mr. Algers.

ALGERS. Has the—say, now, that's a pretty bouquet you got there—

(MRS. TABOR clears her throat triumphantly as she glances toward OLD GRUEL. ALGERS moves over to examine the flowers.) Real, too. Say—

MRS. TABOR. Just think, Mr. Johnson gave them to us—

ALGERS. Gave them to us—?

MRS. TABOR. For two and a quarter—!

ALGERS. Two and a—!

MRS. TABOR. They should have been thirty cents a piece. Mrs. Bannion has gone after another one—a bud—to put right here on the table where he can see it when he comes in—

ALGERS. But two and a quarter! That would have paid the light bill overdue from last month—

MRS. TABOR. My gracious—don't you want to keep up appearances?

ALGERS. Well—yes.

OLD GRUEL. Sure, sure.

ALGERS. But there's that request from the mission board and—

MRS. TABOR. You know how we decorated up the basement, don't you, with all that crepe paper and lanterns and things? Well, it feels mighty good to think that the new minister is down there this minute inspecting things. And I know what he's saying, too, "Grand! Simply grand!"

ALGERS. Who is with him?

MRS. TABOR. Well, Tillie and I offered to show him around but he said not to bother; he'd just as leave be alone.

OLD GRUEL. I said he was a smart young feller—

MRS. TABOR. I told him we members of the board would be waiting for him

here—that we'd have the call all ready for him to sign. (She drapes a doily over the back of the minister's chair.) How do you like that effect?

ALGERS. As treasurer of the board I ought to tell you we're way behind with our benevolences and our—

MRS. TABOR (busy with other things). Oh, we're always behind with them. But who knows about that here at the Crossroads? What the other churches don't know won't hurt them. Goodness knows we got things better kept up than they.

OLD GRUEL. Aren't we still owin' somethin' to our old folks' home, too?

MRS. TABOR. Not so loud!

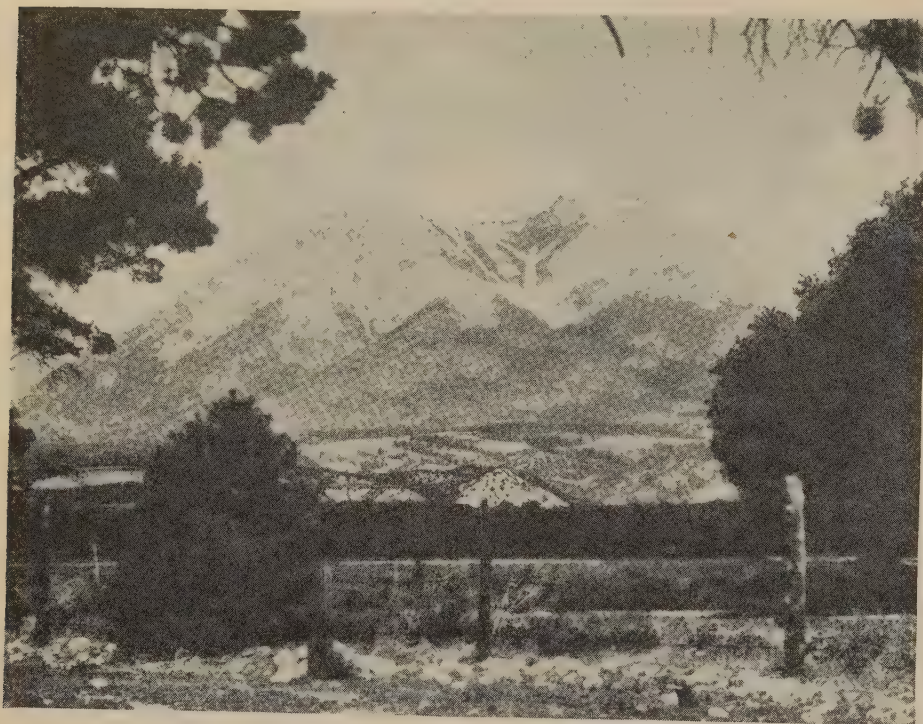
OLD GRUEL (loudly, pounding the table). I say we'd orter talk about these things! I say the new preacher'd orter know about 'em!

MRS. TABOR (assailing him in a cutting whisper). And I say you're just an old grouch—always behind the times—you don't know how things got to be handled these days—if I couldn't keep

GOING TO CHURCH DURING COLONIAL TIMES

The Bettmann Archive





THE SNOW ANGEL OF MT. SHAVANO (ALTITUDE, 14,179 FEET) IN COLORADO

up with things as they ought to be kept up with—

OLD GRUEL. Don't flare, Minnie, don't flare!

MRS. TABOR. Flare! Religion's changed since the time you was my age! Nowadays folks has put away them old notions—like sending all the money out of the country and like thinking that you can't fix the church up once in a while and—

ALGERS. Oh, but Mrs. Tabor, that's the real work of the church—reaching out and—

MRS. TABOR. I guess I know what's the work of the church! I guess I know what gave the Crossroads Church the reputation it's got! And I guess—*(She is cut short by a knock at the door.)* Good land!

OLD GRUEL. I bet it's him!

ALGERS. Come in!

(A moment of suspense. Enter AUGUST HARTMAN, the other board member. He is a jovial, good-natured, small-town businessman.)

HARTMAN. Hello!

MRS. TABOR. Did you ever give us a scare! We thought sure it was him!

ALGERS. How are you, Mr. Hartman?

HARTMAN *(cheerfully)*. So the Crossroads Church has a "reputation," eh? Hello, Old Gruel. Well, it has. You're right, Mrs. Tabor. I remember the time, couple of years back, that the tourists'd just pass this place up with a zip. Now what do they do? They stop and snap pictures of it. Yes, sir! All those advertising signs we put up along the highways—all those shrubs we got planted outside—all those little touches to pretty

things up—. I stand by Mrs. Tabor. Oh, I know, Algiers, we're behind a little temporarily with the mission end of things, but we have got a "reputation."

MRS. TABOR *(clearing her throat)*. Look at this, Mr. Hartman! *(She draws his attention to the bouquet.)*

HARTMAN. Very nice!

MRS. TABOR. And the doily over his chair. And the cushion all ready to be put under him when he sits down—

OLD GRUEL. Oh, my goodness, not that!

MRS. TABOR. And the Bible right here where he can see it—and Mrs. Bannion's getting a bud vase and a rosebud—oh, have you got the call?

HARTMAN. Right here. *(He takes a paper from his pocket and unfolds it.)*

MRS. TABOR. But why didn't you put it on pink paper—to match things!

HARTMAN. Well, I—

ALGERS. Oh, now—

OLD GRUEL. It's what you got written down there I want to know 'bout, August.

MRS. TABOR *(struck by the idea)*. We'll lay it right on the table and put the bud vase on it!

HARTMAN *(reading)*. "Official call for pastorate of the Crossroads Church—prettiest up-to-date church in Grigson County. To whom it may concern—"

ALGERS *(puzzled)*. "To whom it may concern?"

HARTMAN. Of course, it's been a long time since I wrote up one of these things.

MRS. TABOR. Go on, Mr. Hartman.

HARTMAN. "Be it known that the board of the Crossroads Church has called the party of the second part—"

ALGERS. "Party of the second part"?

HARTMAN. "The Reverend Mr. S. O. Smith, to help keep the Crossroads Church the most popular church in Grigson County and surroundings—"

ALGERS. But, Mr. Hartman—

MRS. TABOR. That's just right! That's splendid!

OLD GRUEL. It sure seems to me—oh, I know I'm an old-timer, but—

MRS. TABOR. Be quiet! Go on, Mr. Hartman.

HARTMAN. "—to keep up its appearances and keep the high and attractive reputation in the future that it has at the present time."

ALGERS. But, things like that are entirely secondary, Mr. Hartman! The thing we need is—

HARTMAN. You see, I couldn't say "that it had in the past" because it's just been lately we have got everything fixed up and made it the center of attraction.

MRS. TABOR. You ought to bring that in.

HARTMAN. Center of attraction? I do. "To maintain and uphold the Crossroads Church in a lively fashion so that people everywhere will think of it as the center of attraction."

OLD GRUEL. Well, of course, I'm a back number, but it sure seems to me, August, you'd orter say something in there about him attendin' to the spiritual welfare of us poor critters and—

ALGERS. Why, certainly! And don't they usually include somewhere that he's to deliver sermons and take care of the religious education of the youngsters, visit the sick, help the poor and—

HARTMAN. The way I figured was that all those was things he knew, anyway.

MRS. TABOR. That's right!

HARTMAN. Better that we let him know what we want so far as the church is concerned. *(MRS. BANNION enters with a bud and a bud vase.)*

MRS. BANNION *(out of breath)*. He's coming!

MRS. TABOR. No!

MRS. BANNION. He's coming up the basement steps!

HARTMAN *(flourishing the call)*. Where d'you want this?

MRS. TABOR. Here! *(She takes it, puts it on the table.)* Put the bud vase on it. Like that.

MRS. BANNION. He charged me twenty-two cents for it.

MRS. TABOR. Don't forget the cushion, Tillie!

MRS. BANNION. Oh, the cushion!

ALGERS. Listen! *(Quick silence.)*

HARTMAN. Let me get over here. *(He moves to his chair.)*

MRS. BANNION. Get up, Mr. Gruel!

MRS. TABOR. Now—for appearances!

MRS. BANNION. I'm all out of breath!

HARTMAN. Shh—

YOUNG PEOPLE'S LEADER

(They all assume pleasant and pious attitudes, standing at attention as the new minister comes in. MR. SMITH is a young man with obvious spiritual equilibrium and common sense. He is comparatively young, carries himself well and is quiet and earnest of speech. He holds a small parcel wrapped in a newspaper.)

MR. SMITH *(taking in the scene with a quiet smile)*. How-do-you-do!

ALL *(with various inflections)*. How-do-you-do, Reverend Smith!

(MRS. TABOR comes forward and takes his hat, but he retains the parcel.)

HARTMAN. I think you've met everyone here, haven't you, Reverend?

MR. SMITH. Yes, I— *(He hesitates as he sees Old GRUEL.)*

HARTMAN. Oh—this is Mr. Gruel.

MR. SMITH *(with sincerity)*. I'm very glad to meet you. *(He extends his hand.)*

OLD GRUEL. Same to you, Preacher.

HARTMAN. Mr. Gruel has been with the Crossroads Church for—how long is it now, Old Gruel?

OLD GRUEL. Nigh unto—

MRS. TABOR. Forty-one years. Don't you remember we wrote it up for the paper last year—on the fortieth anniversary.

OLD GRUEL. So you did—so you did.

MR. SMITH. That's a great record. I suppose you've seen a lot of changes take place in religion in that time?

OLD GRUEL *(with a significant glance toward Mrs. Tabor and the others)*. Tolerable lot, Preacher. Tolerable lot.

MRS. BANNION. This is the board room, Reverend Smith. How do you—ah— *(She sweeps her eyes appraisingly with an emphasis on the bouquet.)*

MR. SMITH *(scarcely noticing the embellishments)*. Very nice. I was going to say, Mr. Gruel, your experience in church work should prove invaluable to all of us.

GRUEL. Oh, sure, sure. 'Course I ain't up-to-date or onto any of them there new-fangled ways—

ALGERS. Well, now, Old Gruel, I think you've kept up pretty well.

MR. SMITH *(as he notices everyone standing)*. Oh, shall we sit down!

MRS. TABOR. You sit here, Reverend. *(She holds the chair for him. MRS. BANNION comes from behind with the cushion and very dexterously slips it under MR. SMITH as he is about to seat himself.)*

MR. SMITH. I think the best out of the past can be applied with profit to—

(He seats himself, hits the cushion with a quiet, puzzled reaction. Smiles up at Mrs. Tabor, who beams on him.)

HARTMAN. I—ah—I'm sorry I couldn't have been here when you looked around the church, but you know I had the call to draw up. I suppose you went over it from steeple to boiler, eh?

MR. SMITH *(strangely)*. Quite thoroughly, Mr. Hartman.

MRS. BANNION. Oh—is this vase too close to you? *(She moves it aside with design.)*

ALGERS *(to get things started)*. We—that is, the Crossroads Church has always had a reputation for being well kept up.

MR. SMITH *(still somewhat absorbed in thought)*. Yes, I've heard that.

ALGERS. Of course, we realize the building itself isn't everything.

(MRS. TABOR clears her throat.)

MRS. BANNION. I don't think we can ever be too particular about appearances when it comes to that—

HARTMAN. Mrs. Bannion is right, there. Lots of people say they like to come here just to see how we got things fixed up. Better, I say, to have them come for that than not at all, eh, Reverend?

MR. SMITH. Mr. Gruel, do you remember when this church was built?

OLD GRUEL. I reckon I do, Preacher. I was eleven. There was a bunch of fellers got together and sez, "We'd orter have a place to worship the good Lord in bein's as how he's been so good to us like he has." So they just pitched together and staked her out.

MR. SMITH. Oh, this isn't the original church, then?

MRS. TABOR. Oh, no! I don't think there's anything left of the original, is there, Mr. Hartman?

HARTMAN. No, I—

MRS. BANNION. Only, of course, the bell—in the steeple.

OLD GRUEL. Sure, sure, the bell. It's the same old bell.

MRS. BANNION *(serenely)*. We hope, someday, to do away with that.

MRS. TABOR. —probably put in some of those carollines or chimes or whatever they are.

MR. SMITH. I see. Well, I don't want you to think I am putting undue emphasis on the building itself—it is the congregation I am primarily interested in—but there is something about the building, this building, well, I can't help making more or less of an issue of it.

HARTMAN *(with pride)*. We expect that, Reverend! Why, I have strangers stop at the store almost every day and they all want pictures of the Crossroads Church. Yes, sir!

MRS. TABOR. Some of the girls got those vines started—you know, those that climb up the west side? Of course, this time of the year—

ALGERS. The big clock was a donation. I didn't want you to think we'd put all that money into a—

MRS. BANNION. I wonder if you saw the sign as you drove in from the north, "See the Crossroads Church—prettiest church in Grigson County"?

MR. SMITH. I—

HARTMAN. You don't really get the effect of it like you do when you see it from the west.

MR. SMITH. Did the other ministers usually serve over a long period?

(Silence.)

OLD GRUEL. Well, now, it all depends on what you'd call a long period.

MRS. TABOR. That reminds me, Mr. Hartman has the call all ready for you to sign.

HARTMAN. None of us feels we ever had the right man for this place.

MOUNTAIN OF THE HOLY CROSS (ALTITUDE, 14,170 FEET) IN THE COLORADO ROCKIES



YOUNG PEOPLE'S LEADER



Century Photos, Inc.

"TO WORSHIP GOD, TO FELLOWSHIP WITH HIM IN PRAYER, TO RECEIVE COMFORT AND ADVICE AND INSPIRATION, TO RECEIVE STRENGTH TO MEET THE TRIALS AND THE PROBLEMS AND THE TEMPTATIONS OF LIFE—THESE ARE SOME OF THE MOTIVES THAT SHOULD BE UPPERMOST IN ATTENDING CHURCH"

MR. SMITH. Tell me this, did most of them look around very much—

MRS. BANNION. You mean—inspect things?

MRS. TABOR. Before signing up?

MR. SMITH. Well, yes.

ALGERS. I think you are the first who really ever went all through the building—so carefully, I mean.

MRS. TABOR. Maybe he's the first that knows how to appreciate it!

MR. SMITH. May I ask you this—have any of you ever felt this building rock?

ALL (except OLD GRUEL). Rock?

OLD GRUEL. I didn't get that, Preacher.

MR. SMITH. Rock. You know, shake, tremble?

ALL. Shake? Tremble?

HARTMAN. What's the joke, Reverend, eh?

OLD GRUEL. Are you trying to make up a similly for us?

MRS. TABOR (twittering). Rock. Ha-ha-ha!

ALGERS. I don't get you, Mr. Smith.

MR. SMITH. Haven't any of you ever felt it unsteady—shaky—give?

HARTMAN. Oh, I see? Ha-ha-ha! I get it! You wonder if the church ever gives! Do you get it, Algiers? You're the treasurer, I guess you can tell him!

MRS. BANNION. That's so clever, Reverend Smith! Did we ever feel the church give! Isn't that cute, Minnie?

MRS. TABOR (bewildered). I don't—

MR. SMITH (smiling). Now, you would hardly accuse me of getting off a pun like that!

HARTMAN. Ha-ha-ha.

MR. SMITH. No, Mr. Hartman, the problem is a bit more serious.

(He unwraps the package. It is a half-pint fruit jar.)

OLD GRUEL. What's that, Preacher?

MR. SMITH. This is a fruit jar I took the liberty of borrowing for a while and—

(He turns it over thoughtfully in his hand.)

MRS. TABOR. Good grief, what are those things crawling around in there?

MR. SMITH. Those, Mrs. Tabor, are termites.

ALGERS. Termites!

(They stare at MR. SMITH in consternation and bewilderment.)

MRS. TABOR. Ter——? They look like ants to me.

MR. SMITH. Exactly. They are white ants.

MRS. BANNION. But, Reverend Smith—!

ALGERS (intensely). Where'd you get them?

MR. SMITH. With some difficulty, Mr. Algiers, I captured them in the basement.

MRS. TABOR. In our basement!

(She glares appalled at MRS. BANNION.)

HARTMAN. You don't say!

MRS. BANNION. Well, they must just have got in. I know there aren't any in the cupboards!

OLD GRUEL (chuckling). Well, well—ants in the Crossroads Church! I'll be——!

ALGERS (excitedly). Ants! What are you talking about? Didn't you hear him say they are termites?

MR. SMITH (handing the jar to ALGERS). Termites—

ALGERS. And don't you know what that means? These are woodworms! Wherever they go they tear things down! Whatever they work at crashes!

MR. SMITH. Yes, Mr. Algiers! Homes have been destroyed, great buildings have suddenly toppled, in the tropics whole cities have been devastated by them!

MRS. TABOR (incredulously). Those little things?

ALGERS. Yes, those little things! They're worse than a plague! They work like beavers—but they're more silent and sometimes a whole foundation is destroyed before anyone knows what has happened!

HARTMAN. I've heard of that, come to think about it!

ALGERS. That's what caused the collapse of the old tabernacle at the Junction! Nobody knew what was wrong—all of a sudden the whole building dropped away!

MRS. BANNION. Oh, my land!

HARTMAN. Well, I'm going down and see!

(Growing excitement.)

MR. SMITH. Just a moment, Mr. Hartman! I'll take you down in just a little while. The fact remains that the foundation of this building is in a precarious state. Your church may have to be condemned.

(The members begin to speak at once.)

MRS. BANNION. Oh, what are you saying!

MRS. TABOR. We'll never let that happen!

ALGERS. It will happen, if I know anything about termites!

HARTMAN. What about our reputation? What if it gets out that our church is ready to—to crash!

OLD GRUEL (arrestingly). Wait a minute!

MR. SMITH. What is it, Mr. Gruel?

OLD GRUEL (getting to his feet, unsteadily). It may just be an old-fangled notion but—no, it's a fact! I feel her a-rockin'!

MRS. TABOR. What?

(Consternation among the members; again they are all talking at once.)

ALGERS. You don't mean it?

(He hands the bottle to SMITH.)

MRS. BANNION (balancing herself). It—it is!

HARTMAN. Well, don't—don't make

any commotion! If you do, we'll all be—

OLD GRUEL. Stand steady!

MRS. TABOR. Oh, my gracious!

MRS. BANNION. Minnie, let's run!

MR. SMITH. Just a minute! Let's not let our imaginations get away with us.

MRS. TABOR. Look-it!

HARTMAN. What?

MRS. TABOR. I—I thought the bouquet was swaying!

ALGERS. Oh, now, Mrs. Tabor!

(*The jar rolls away from Mr. Smith.*)

OLD GRUEL. Preacher! Watch that jar!

MRS. TABOR. Oh, my land! Watch them church ants!

(*Mr. Smith retrieves the jar.*)

MRS. BANNION. What can we do?

MR. SMITH. I don't think the building is shaking—yet. But when you see what I saw a few moments ago I believe a realization of our danger will strike your heart as it did mine.

MRS. BANNION. But are you sure!

ALGERS. Strange, they'd get into our church.

HARTMAN. I'm all for going over to the parsonage and finishing our meeting there!

MRS. TABOR. My land, maybe they got in there, too!

MRS. BANNION. And after the pride we always took in our basement!

ALGERS. To think we used to come here Sunday after Sunday—feeling secure—boasting about appearances—trying to keep up a reputation—

OLD GRUEL. I still think she's a-rockin'!

MRS. TABOR (*fearfully*). Why don't we go?

HARTMAN. I suppose, Reverend, I suppose there's no use showing you this—(*He picks up the call.*) You wouldn't want to be connected with a set-up like this.

MRS. BANNION. Oh, he has to sign up for the call!

MR. SMITH. Yes, Mrs. Bannion, I believe I do.

MRS. TABOR (*gratefully*). Oh, Reverend!

MR. SMITH. But there's work ahead. Harder work than most of you have known for a long time. It won't mean decorating things or thinking about appearances. Not for a while, it won't. Our work is going to be in secret—in silence—and so untiring that a transformation will take place.

MRS. TABOR. Oh, we'll work, Reverend!

MR. SMITH. It's down there we've got to work—down at the foundations—and it's things like these we'll have to exterminate—things that are endangering this whole structure. Do you understand?

HARTMAN. It's certainly taken me down a peg.

March, 1943

OLD GRUEL. How long d'you reckon they've been chawing things up down there, Preacher?

MR. SMITH. What I'm interested in is how long will it take us to get rid of them. So—shall we go down?

HARTMAN. You—you want to sign the call?

(*He extends it uncertainly.*)

MR. SMITH. You—want me to? Even if I do lead you in a pretty hard fight?

ALL. Yes, Reverend. Of course, we do! Sure—sure.

MR. SMITH. All right—then I will. (*He glances over the call, takes a pen from his pocket. The members look at one another behind his back. As he signs his name he accidentally knocks the bud vase over. The bud falls out and the water spills.*) Oh, I'm sorry!

MRS. BANNION. That's just perfectly all right, Reverend! I'd like to know who sets these things around, anyhow!

(*She gives Mrs. Tabor a guilty glance; Old Gruel clears his throat significantly.*)

MR. SMITH. There you are, Mr. Hartman (*Mr. Smith hands the call to him*).

MRS. TABOR. Reverend, we—we'd planned on a little ceremony, but maybe that can wait till—till the church is in better shape?

MR. SMITH. I agree with you, Mrs. Tabor. Well, come down with me.

OLD GRUEL (*as the men are led off by Mr. Smith*). Sure, sure, we got to see this.

ALGERS. It'll be a sight, I know that. I remember once a few years ago—

HARTMAN. Of course, if we can keep it from getting out—

(*The men have gone. Mrs. Bannion, near the table gingerly pushes the fruit jar toward Mrs. Tabor.*)

MRS. BANNION. Minnie—you bring them ants.

MRS. TABOR. Me?

MRS. BANNION. Goodness, we can't leave them here! What if the young people should come in—or somebody!

(*She follows the men—glad to be off.*)

MRS. TABOR (*picking up the jar and holding it straight out in front with many qualms.*) Oh, my land! (*She walks off as the curtain falls.*)

THE END

ON March 21 the story-paper *Young People* will begin a new serial, "The Man Who Would Go On." This presents the life of David Livingstone, world-famous missionary and explorer whose work contributed more to African geography than did that of any other single explorer. His example inspired many missionaries to go into the "Dark Continent." His influence brought about the banning of the slave trade in Africa.

Young People! Leaders!

(Concluded from page 37)

"Postage Stamps Wonders of South America," by Henry Boller. Page 74. 3-8-42.

"Southern Neighbors—Argentina," by Florence M. Baker. Page 230. 7-19-42.

"Down Argentine Way" (picture page). 7-19-42.

"Southern Neighbors—Venezuela," by Florence M. Baker. Page 287. 9-6-42.

"Southern Neighbors—Brazil," by Florence M. Baker. Page 327. 10-11-42.

"Brazil" (picture page). 10-11-42.

"Southern Neighbors—Ecuador," by Florence M. Baker. Page 374. 11-22-42.

"Pictures of Bolivia" (on picture page). 11-29-42.

"Salt in South America," by M. R. Carriker, Jr. Page 199. 6-15-41.

"University Life in South America," by H. Katherine Smith. Page 305. 9-22-40.

MEXICO

"Below the Rio Grande—Mexico City." Page 184. 6-4-38.

"Mexico—Land of Ancient Splendor." Page 192. 6-11-38.

"Our Missions in Mexico." Page 220. 7-7-40.

"Mexicans Parade Friendship for U. S. (picture page). 11-10-40.

"Pan-American Highway—Mexico Sector." Page 132. 4-20-41.

"Mexico—Taxco, Public Washing Place" (picture page). 12-14-41.

"Pan-American Highway." Page 166. 5-24-42.

"Pan-American Highway" (picture page). 5-24-42.

"Our Mission Task in El Salvador" (picture page). 6-9-40.

PUERTO RICO

"Puerto Rico—Mountain Paradise of Tropical America" (picture page). 4-23-38.

"Puerto Rico—For Christ" (picture page). 5-7-38.

A contributing factor to the fine results of the Sunday of Sacrifice at the First Baptist Church of Springfield, Mass., was the activity of the newly organized Baptist Youth Fellowship. Word from Emile F. Faubert, Youth Director, states:

"Our church went way over the top—\$858.52 to be exact. Of this amount, \$190.82 was given by our Baptist Youth Fellowship. That is wonderful in itself, but better still is the fact that on October 18 at a special chapel service for this purpose, the youth turned in unsigned pledges for \$72.75. Since then we have kept the Fund before the groups and have given \$118.07 more than pledged."

Plays for the Easter Season

By LUCY WETZEL McMILLIN

He Passed This Way, by Margaret Ann Hubbard. Walter H. Baker Co., 178 Tremont St., Boston, Mass. Ten men; eleven women. Price, 50 cents. Royalty, \$5.00.

This Easter play is full of the strange contradictions of character that seem inevitable among those who witnessed the trial and the crucifixion of the Christ.

The three scenes of the play take place outside the Gate of the Gardens, in Jerusalem—early evening of the day before the Passover Feast, the middle of the morning of Passover Day, and an hour later on the same day. That brings the action of the play to a moment just after the crucifixion.

The figure of the Christ does not appear at any time. However, lives are changed, and strange forces act because the Christ "passed this way." The story is full of tragedy, yet at the same time it lifts one with the feeling that Jesus is able to save. He gives hope and courage and vision even to those who have sinned deeply, if they but let him as he passes by.

Why Weepst Thou?, an Easter play in one act, by William Duncan. Walter H. Baker Co. Four women, eight men, several extras. Price, 35 cents.

This is the story of Joseph of Arimathea—how he lost the opportunity to do his share in saving Jesus. Then as the realization comes to him, he finds courage to go to Pilate and ask for the body of his Lord.

The play brings a timeless message—the call of faith, love and hope. The remorse that sometimes follows indifference, and the cry of the soul for forgiveness and strength, is an experience belonging to men of any age or clime.

The first scene takes place on the highway outside Jerusalem; the second and the third in Joseph's home. The characters of John and of Joseph should be taken by men with especially good voices, for they speak messages of great importance.

The feeling of the joy of Easter rises vividly in the final scene. The message of this play seems particularly significant in these trying, hazardous days. We need food for the spirit, even as did the disciples of old. The play ends on a triumphant note, lifting us into a fine religious experience. God is! And there is Life!

time of the crucifixion. The story: Christ's redeeming love and the way it possessed the lives of Mary Magdalene and Judas Iscariot.

The Light in the Window. Dorothy Clark Wilson. Walter H. Baker Co. Three men; five women. Price, 35 cents. Carolers. Modern. Not difficult. A light in Aunt Hope's window leads several persons, with different problems, to a new understanding of Easter.

The Terrible Meek. Charles Rann Kennedy. Samuel French Co. Two men; one woman. Price, 35 cents. To be played in dim light. This play, written for the furtherance of peace, takes place at the foot of the cross where Mary, mother of Jesus, clings to the bruised feet of her son. In the awful darkness of a wind-swept hill, the captain of the soldiers talks with the woman. The agony of the "terrible meek" so pierces the man's soul that he dares to prophesy the eventual triumph of the Christ. The most experienced actors find in this play a real challenge.

Dust of the Road. Kenneth Sawyer Goodman. Stage Guild or Walter H. Baker Co. Three men; one woman. Price, 50 cents. Royalty: \$5.00 if admission not charged; \$10 if admission is charged. Morality play in modern setting. Though listed as a Christmas play, it fits into the Lenten season because the story concerns the return of Judas. The character, "Dust of the Road," saves Peter and his wife from betraying a friendship. Personally challenging, it is one of the finest plays written for a small cast.

NEW EASTER MUSIC

Hallelujah! A choral service for festival occasions with choir, voice-speaking choir and narrator, compiled by Griffith J. Jones. 32 pp. 30 cents.

Easter Alleluia, by H. Deane Shure. For treble voices, three-part, *a cappella*. 3 pp. 10 cents.

Christ Has Arisen, a fifteenth-century French tune arranged by Edith Campbell. An Easter carol for mixed voices. 7 pp. 15 cents.

Solos for Any Time

Lord, Speak to Me. Words by Frances R. Havergal. Music by Louise E. Stairs. Key of E flat. Range: Middle C to F. 5 pp. 40 cents.

A Prayer, by Garth Edmundson. Key of E flat. Range: Middle C to A. 5 pp. 50 cents.

This music may be ordered from Theodore Presser Co., 1712 Chestnut Street, Philadelphia, Pa.

Service Men's Christian League

A New Organization Formed To Assist Chaplains

ESTABLISHMENT of a Service Men's Christian League, designed to assist Protestant chaplains of all denominations in their work among men in the armed forces, has been announced in Philadelphia.

The League, described as representing a "new high level of interdenominational co-operation in America," is sponsored jointly by the Federal Council of the Churches of Christ in America, the World's Christian Endeavor Union, the International Council of Religious Education and the General Commission on Army and Navy Chaplains.

(A Service Women's Christian League, to be formed among units of the WAACS and the WAVES, will be developed in co-operation with the United Council of Church Women.)

According to a statement issued by the League's National Council, the new body will provide the chaplain with an organization he may use at his discretion and will issue at regular intervals appropriate religious literature and discussion outlines.

Also it will help the service man maintain his church affiliation and aid in preparing him for "Christian citizenship" in his community when he returns to civil life.

One high-ranking chaplain, the statement says, has termed the League "the most useful instrument that Protestantism can provide for 90 per cent of the Protestant chaplains in the service."

Informal meetings and Bible study groups now springing up in many camps, it adds, may form the nucleus of a League unit.

Three methods provide for active League membership: confession of faith, reaffirmation of confession of faith made when applicant joined a church, and adherence to the Christian League Covenant.

■

The most valuable result of education is the ability to make yourself do the thing you ought to do when it ought to be done, whether you have to do it or not.—HUXLEY.

A Paper Caper Party for March

By MABLE TUTTLE CRAIG

Let the March winds blow!
It matters not, just so
They blow you to our Paper Caper Party.
Date _____ Time _____ Place _____

Test your guests' artistic ability with "Hats Off to the Winner!" Prepare an assortment of colored crepe paper, paper plates, cups, spoons, as well as any other paper objects that might serve for fancy trimmings. Also, be sure to supply adequate paste, pins, needles and thread. As each person arrives, tell him he must make himself a hat to be worn during the evening, then usher him to the wherewithals that he may use to create the *chapeau*.

After the fashion parade during which each designer models his own creation, a vote determines the most clever of the products. The winner may receive a certificate complimenting him on his accomplishment and congratulating him for his obvious contribution to the cause of American Artistry and conferring on the milliner the title of Sir or Madame Hatter Ultrasplendid.

Then, you might try "Paper Quiz." You may distribute the "exam" sheets with the questions already on them, or you may read off the questions. The person who writes the greatest number of correct answers receives a paper reward.

1. What paper daily demonstrates one of our famous American freedoms? (Newspaper—freedom of the press.)
2. What paper, though rough, makes things smooth? (Sandpaper.)
3. What did James Russell Lowell call the "papers" that he wrote in Yankee dialect for the purpose of ridiculing the slavery party? (*Bigelow Papers*.)
4. What paper is necessary to a dress-maker? (Paper of pins. Pattern.)
5. What paper bears the name of John Hancock as its first signature? (Declaration of Independence.)
6. What paper can cover and yet reveal at the same time? (Tissue paper.)
7. What paper needs paste in order to present a beautiful front? (Wallpaper.)
8. What familiar song was written first on the back of an old paper envelope? ("Star-Spangled Banner.")
9. What kind of paper reminds you of a dunce? (Foolscap.)

For those of your guests who like a little activity, initiate them to "Paper Capers." The others will enjoy watching the procedure. Place sheets of type-writer paper (or newspaper cut in about that size) in a zigzag fashion from one end of the room to the other. Number the sheets very legibly with black crayon.

The players, who have selected partners, have their ankles tied together. Each couple is timed as it hops from paper 1 to paper 2, and so on.

For "Love on Paper," you may divide the guests into groups of two, three or four, according to the size of the crowd. Give each group a magazine, a pencil and paper, asking it to compose a love letter using words, groups of words or sentences found in the magazine. Players should keep a record of the words used, then if they are challenged, they can supply proof.

Meet Your Neighbors

(Concluded from page 35)

Bring back the music teacher and have her set a standard so leaders can choose between good and poor children's hymns. She probably will warn these prospective workers against choosing songs beyond a child's pitch.

Every wide-awake class of boys and girls wants to have parties. In these days of cheaply attractive, unwholesome entertainments, the church must satisfy a real need for wholesome recreation. Unfortunately, the clamor, "Let's have a party!" often fills the adult teacher with dread. He does not know any games! If only the young people would not ask him to help plan things!

Round up that youth who served as junior camp counselor last summer. Call on your elementary school "gym" teacher. These people can teach your training group the kind of games boys and girls will love. They know the sort that will make the youngsters say, "Boy, Mr. Rogers is a swell teacher I like him."

Most important of all, the teachers in church school, vacation church school, and leadership education class need guidance in their own religious beliefs. They need help in biblical interpretation. Probably your own pastor will be better able to discuss theological questions than any other citizen of your town. Leave consideration of these basic beliefs to him, but do not be afraid to go outside your own congregation for help on lesser subjects.

"Make your church felt in its community" has become almost a slogan for the modern church. You will find that one of the best ways to accomplish this aim is to make your community representative in the church. By making each aware of the needs and the achievements of the other, the two will draw closer together, until they become inseparable.



H. Armstrong Roberts

A BOOK IS A SURE FRIEND, ALWAYS READY
AT YOUR PLEASURE

—EMERSON

A GOOD BOOK

For Your Personal Library

AS Helen Barrett Montgomery retells *The Story of Jesus as Told by His Four Friends*, she weaves the Four Gospels into a single, charming, smooth-flowing narrative. In simple, dignified, yet very human language, she reveals with fitting beauty, the life of Jesus. The author achieved more than her stated purpose of "presenting in one connected narrative the various accounts given by the evangelists" in that she infused the compact logical arrangement of the material with gentle elegance.

In this book, the author used the language of her own Centenary Translation of the New Testament, which work received high commendation for its merits of fidelity to the original. With rare ability, she caught and transferred the delicacy and the verve of the Greek to the English text.

Helen Barrett Montgomery has collected and molded into a unit several subjects that lie scattered throughout the New Testament. These she grouped in chapters such as, "Jesus and His Disciples," "Jesus' Table Talk," "Stories of the Tenderness of Jesus," "Jesus' Teaching on Prayer," and "Jesus' Teaching on Property and Riches."

This very readable book originally sold at \$1.25, but a limited supply of new books is available at a special price of only 50 cents. It would make a very fitting gift for a teacher to present to her pupils.

Published by Judson Press, Philadelphia. 1927. 284 pages. Price, 50 cents. Please order all of your books from the nearest store of The American Baptist Publication Society.

Adult Leader

The Homemakers' Class Tells How It's Done

By BESS HIBARGER

This is a true story—a factual account of a rapidly growing class of young married couples. If we published the name of the city and the church in which the class is located, some of the readers of BAPTIST LEADER would recognize the people involved, and they might

say: "Why, of course, they could do it!" Therefore, these facts have been deleted purposely in the hope that every reader of this article will conclude that what was done in this church can be done in any community and in any church.—THE EDITORS.

ONE winter evening about six years ago the pastor of this church invited a number of young married couples to a social evening in his home. Four couples responded. In the course of the evening he told them of his hope that a class of young married couples might be organized in the Sunday school. Such a class, he pointed out, would meet a longfelt need. The large Bible class, made up of older men, was not reaching the young men of the church. The difference in age, experience, and ideas accounted, he believed, for a serious loss which he hoped the new class would remedy.

As a result of the discussion which followed, such a class—let's call it the Homemakers' Class—was organized. This class which started with four couples has today a membership of thirty-six couples. A class of seventy-two members is something to be proud of in anybody's Sunday school!

Recruiting and Holding Members

Growth was slow at first. The Sunday morning sessions, over which the pastor presided, were held in the church dining-room. Social meetings were held once a month, the main features being a potluck supper and games. When the pastor's duties became so heavy that he could not carry on this class, he turned it over to a new teacher, who later became the class sponsor. Now the pastor, the class sponsor, the present teacher, and many friends of the class have the Homemakers' Class on their intercessory prayer lists. This is one secret of the class's gratifying growth.

Membership is recruited through special invitation and through the inclusion of "prospects" in the friendly potluck suppers. The good food and the enjoyable games fill a social need.

The class employs a follow-up system for absentees: a telephone call for the first absence, a card or letter for the second, a personal call for the third. The fourth absence is reported to the superintendent of the adult department, the fifth to the general superintendent of the church school, and the sixth to the pastor.

From Thanksgiving until Easter the class engaged in a point-to-point attendance contest with a similar class in a neighboring city. This contest stimulated membership recruiting. An attendance graph labeled "Keep Out of the Red" was marked each Sunday, in blue if the attendance was above a required standard, in red if the attendance fell below it.

Beyond these simple devices, it was up to the teacher to maintain the interest of the class members, and this was accomplished through vital messages and practical, helpful discussions.

Searching the Scriptures

For eight months the class, at its Sunday sessions, studied the Sermon on the Mount. It was brought out that in this comparatively brief portion of Scripture we have a summary of those truths which every Christian needs most to know. The members of the class were provided with mimeographed sheets giving eighty puzzling questions which would be answered in the course of their study.

Here are a few of them: "What was Jesus' purpose in delivering this Sermon on the Mount? Can its teachings be taken literally and actually lived? Is it really advisable to be meek? Are you the salt of the earth? How can you tell? How may one be the light of the world? What is the price we must pay for happiness and for spiritual growth? How can we overcome poverty? Can we really

love our enemies? Should we try to be perfect? Is divorce permissible for a Christian? What does Jesus teach about diet? What is the one thing that matters most?"

In presenting the lessons, the teacher helped the class to visualize the setting as clearly as possible. The Scripture text was taken up a few verses each Sunday and was studied in the light of the questions that had been raised. In interpreting the Scripture, the teacher drew upon the writings of many great Christian leaders. These teachings and the opportunity for discussing them met a need of which these young married people were conscious and were a second factor in the growth of the class.

Who the Homemakers Are

The members of the class are typical American homemakers. The men represent many different vocations: salesmen, insurance agents, a bank teller, a department store manager, a contractor, a pharmacist, an interior decorator, a shipping clerk, a truck driver, an architect, an editorial staff writer, a college teacher, a commercial artist, a Federal revenue official, several wholesale and retail grocers—in short, a typical cross-section of American life.

These members have cozy little homes, from which come the nursery children of the church school. Several families have children old enough for the church's Angel Choir. In some cases, the parents of very young children attend the class on alternate Sundays.

Comments of class members show the value of the vital program started last year: "These lessons touch our home at points where we need help." "We have begun having devotions in our home—grace at the table, Bible reading, and quiet times together." "We have seen some miracles happen through prayer." "We are finding it much easier to live with each other." "Even the routine of life can be exciting when taken Christ's way."

Choosing Lesson Courses

The class was asked recently what it would like to study next. The members were furnished with the following list and requested to check their first, second, and third choices. Comments and suggestions were welcomed.

1. Life Problems
2. International Sunday School Lessons
3. Books of the Bible: The Acts, Genesis, Mark, Amos, Deuteronomy

Baptist Leader

4. Biography: Life of Christ, Moses, Paul, Peter, Isaiah
5. Great Themes: Prayer, Faith, Peace, Health, Prosperity, Immortality
6. Favorite Passages: Selected verses, Sayings of Jesus, the Lord's Prayer, the Magnificat, Selected Psalms
7. Other Suggestions _____

These suggestions provoked profitable discussion and helped to determine subsequent lesson planning. The greatest number voted in favor of studying the Life of Christ; Prayer and Life Problems were the second and the third choices. Faith, Immortality, Healing, and the Relation of Religion to Politics were other themes that rated high. Since there was the possibility of wasting much of the precious class time in irrelevant discussion, some felt that it might be well if the more personal and difficult life problems were discussed with the teacher at some time other than the class period.

Class Organization and Program

Because the members of this class are busy young people, building their homes, shouldering the responsibilities of parenthood, and living their lives in one of the most trying times in all the world's history, the teacher does not burden them with long assignments. Many of the members, however, read a great deal and keep themselves well informed concerning current events and their own specialized fields of work. Lists of choice books are submitted from time to time.

The chief teaching method grows out of a saying frequently heard in the class: "Living the Book opens it." The teacher endeavors in each class session to present some Scripture truth that can be put to the test in daily life.

The teacher keeps a double class file. The first is alphabetical by families, with a card each for husband and wife. These cards show the address, telephone number, occupation, birth date, names and ages of children. The second file is arranged in accordance with the birthdays of parents and children. By means of it, one may see at a glance when appropriate birthday messages should be mailed.

The class officers are president, vice-president, secretary, and treasurer. Each month a committee of four couples takes charge of the potluck supper which is held in the church dining room. These eight people furnish the food, serve it and arrange the entertainment. Guests are invited and given a taste of the fun and fellowship. The pastor, the sponsor and the teacher are guests of honor. Meetings usually end with a "sing."

Recently when the church undertook an extensive remodeling program, the class accepted responsibility for the nursery. After determining what was needed, they took a census of class talents and brawn. They then met in preplanned groups to scrub, paint, lay linoleum and decorate. They succeeded in transforming a dingy room into a delightful modern nursery, with frilly curtains, gay floor covering, a white piano, small pastel-colored tables with shiny black tops.

Today the room tempts oldsters to linger, and to tiny tots it is a "thing of beauty and a joy forever."

The advantages of having a class made up of married couples are numerous. The strength of our nation is in its homes. It takes two to make a home. Home is a place of deep and intimate sharing, especially the responsibility of parenthood; and it is well for husbands and wives to face together the problems which all homemakers must meet. When husbands and wives find together the security that comes from knowing the Fatherhood of God, they can meet with a smile the upsetting changes that make for growth. They then can convert their fears into faith and shall have more Christian homes.

A Faithful Witness

By Mrs. L. Earle Shipley

OVER seventy years ago, a United States naval cutter, the *Colfax*, sailed under Captain Charles Jones. On board this ship was a little Chinese lad who very quickly won his way into the hearts of the captain and the crew. Captain Jones became the hero of young Soong, and whatever he did was just right in the eyes of the lad.

One day the captain told young Soong that Jesus Christ was the hero and guide of his life, and the Chinese boy, although he did not at first quite understand, began to get a new picture of God—a picture very different from the idols he had worshiped in the temple in China. Young Soong became a Christian and received his education in America. He went back to China with a wonderful message of what Christ had done in his life. He began to print the gospel in the Chinese language.

Soong married a Chinese girl and they had six children. One girl is Mrs. Sun Yat Sen, wife of China's liberator; another girl is Mrs. H. H. Kung, wife of the Minister of Finance. Mei-ling Soong is Madame Chiang Kai-shek, a leader not only in China but throughout the world. A son, T. V. Soong, is a member of the Cabinet. The Generalissimo, his wife, and all of her family, are Christians. And all because a sea captain was true to his calling as a Christian!

Because Captain Jones was a faithful witness, China today is showing the world what Christ can do in a nation that will give him a chance. What glorious transformations we would behold, in the hearts of individuals and in the life of nations, if more men remembered the words of the risen Christ: "You are to be my witnesses both in Jerusalem and in all Judea, and in Samaria, and to the very ends of the earth" (Acts 1: 8, Mrs. Montgomery's Translation).

INTERRUPTING THEIR WAR PRODUCTION WORK BRIEFLY TO PAY TRIBUTE TO THE SOLDIER DEAD ON THE FIRST ANNIVERSARY OF PEARL HARBOR, WORKERS IN THE BALLOON DEPARTMENT OF THE GOODYEAR TIRE AND RUBBER COMPANY, AT AKRON, OHIO, BOW THEIR HEADS AS DR. WILLIAM H. HUBER, PASTOR OF THE FIRST PRESBYTERIAN CHURCH, OFFERS PRAYER. THIS WAS ONE OF A SERIES OF PRAYER SERVICES HELD THROUGHOUT THE DAY IN THE GOODYEAR PLANTS BY NEARLY 200 CLERGYMEN OF ALL FAITHS.



March, 1943

International Sunday School Lessons

Theme for the Quarter: The Gospel of John

Aim: To lead the student through the teachings of the Gospel of John to achieve the aim as stated in John 20:31: "but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

The lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON 10—MARCH 7

Bible Teachings against Drunkenness

1 Samuel 30: 16-17; Isaiah 28: 1-4, 7; Galatians 5: 19-21

1 Samuel 30: 16-17

16 And when he had brought him down, behold, they were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

Isaiah 28: 1-4, 7

1 Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2 Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

4 And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

7 But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Galatians 5: 19-21

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

KEY VERSE: *Strong drink shall be bitter to them that drink it.—Isa. 24: 9b*

TO BE READ EACH DAY

Mar. 1. M. Drunken Amalekites Destroyed. 1 Samuel 30: 16-20

Mar. 2. T. Doom for the Drunkards of Ephraim. Isaiah 28: 1-4

Mar. 3. W. Leaders Intemperate and Incompetent. Isaiah 28: 5-7

Mar. 4. T. Drunkenness a Work of the Flesh. Galatians 5: 19-21

Mar. 5. F. Drink Deceives and Destroys. 1 Corinthians 10: 1-7

Mar. 6. S. Self-control Strengthens for Service. Daniel 1: 8, 16-21

Mar. 7. S. "Toward Thy Holy Temple." Psalm 5: 1-7

SCRIPTURE SAYS

By W. W. Adams

The teaching of the Bible is against drunkenness. Does anyone doubt it?

One could easily become impatient, so frequently is it necessary to show what the Bible teaches regarding alcohol and drunkenness. But several facts hold us to our task.

First, not all people are clear as to the teachings of the Bible on this matter. Not long ago a young lady said: "Did not the Bible say that there is a time for everything?" "Yes," I answered; "it says something like that." "Then," she argued, "is not one justified in seeking the *right* time for everything, including drinking?"

More recently one of my students, when riding on the train, had this experience. A soldier sitting beside him had some liquor, and invited the student to drink with him. The student not only refused, but also kept the soldier from drinking as long as they were together.

But he was not sure that he had succeeded in setting the soldier straight on what the Bible teaches. The soldier had asserted that according to the Bible it is as sinful and harmful to eat too much as it is to drink too much. He could not quote the passage exactly, nor locate it definitely. Rather poor logic! Wholly apart from what the Bible teaches, one is a plain fool either to eat or to drink "too much."

One of our greatest American educators said recently that nearly every mistake we moderns are making has been made countless times before, and that if only we could get the majority of our people to possess a reasonably good understanding of history, we might spare ourselves from repeating most of the tragedies and sorrows that stifle life. Why can we not learn from the past that there is no justification whatever for the drinking of intoxicants?

Some of the members of a church of which I was once pastor lived out in the country, in a home that had been in the possession of the family for more than

a century. Three generations had died in that same farmhouse—of tuberculosis. The parents would die, then one of the sons would marry and live in the same house. So it went on from generation to generation with no serious attempt ever made at fumigation. Blindness, ignorance, unenlightened filial devotion! On this, we all agree.

Alert, sensible people would have burned down that old death-trap of a farmhouse, and would have taken a new start in life!

And alert people someday will have sense enough, out of their burning, righteous indignation, to destroy the traffic which is doing for millions of Americans what that disease-ridden farmhouse did for that one family.

Signs multiply everywhere that Americans will not make the mistake of relying on Congress to enact legislation to put down the liquor industry and all the sins of which it is the parent. Legislation, if unsupported by public opinion, will not be sufficient. So, let the tens of thousands of parents, teachers, min-

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isters, and laymen drive the truth home as never before—pointedly, fully, persistently, regarding the evils of liquor.

Let each one of us do these three things. First, get the facts, week by week; not general reports, but facts. Write to the American Business Men's Research Foundation, Chicago, Ill. Request them to keep you informed. They will give you *facts*—plenty of them.

Second, keep telling the story of the wreckage which liquor has wrought among the nations in the past. Get the facts regarding Alexander the Great. This world conqueror, at about the age of thirty, was himself conquered by drinking. Get the facts regarding Rome. A virile people, with a small, unpromising beginning, by rigid discipline, constant emphasis upon integrity, honesty, industry, and sobriety, made themselves masters of the Mediterranean world. This continued on beyond the time of Augustus Caesar. Then came prosperity, riches, ease, luxury, drinking, debauchery, degeneration, and—downfall. Warnings by scores of true, far-seeing patriots went unheeded. And Rome fell to the barbarians from the north!

Get the facts regarding France. During the twenty-one years between two world wars, her leaders pointed out repeatedly the dangers from too much drinking. Just before she was overrun by Germany, France had the highest per capita liquor consumption of any people in the world. Today, how sad her condition! Not outsiders, but French leaders themselves, have given out clear statements that liquor, more than any other single factor, brought France under the heel of Hitler.

But in America we are told that we should keep quiet about liquor. We are told that the liquor interests pay heavy taxes, and that dealers in the liquor traffic are loyal Americans. But is it loyalty to America when a group of liquor manufacturers and dealers, by a lavish use of money, expended on newspapers, radios, and government agencies, local and national, seek to influence our citizens, especially our fighting forces, to use more and more liquor, when liquor makes them less and less efficient for their task? We are begged to save, save, save, and to buy *bonds*. Yet America spends \$9,000,000 daily for *liquor*. When will America learn?

Now read Daniel 5, and see how Babylon fell to Darius and the Medes, during a night of drinking and feasting.

Third, let us teach again and again what the Bible says regarding liquor.

I. Drink and the Army (I Sam. 30: 16-17)

France was not the first nation to suffer defeat in battle because of drink. The Amalekites raided Ziklag, burning

it with fire, and taking captive all the people. Among the captives were David's two wives. The men with David, husbands or fathers of the women and children taken captive by the Amalekites, were so grieved and angry that they threatened to stone David; they blamed him, it seems, for not having fortified and guarded Ziklag sufficiently. David inquired of Jehovah, and was assured that if he would pursue the Amalekites, he would overtake them and recover all. Six hundred men accompanied David to the brook Besor, going at such speed that two hundred dropped out from exhaustion. David and the remaining four hundred continued the pursuit.

They found a young Egyptian, the slave of an Amalekite. Having fallen ill three days earlier, he had been left to his fate. David treated him kindly and provided him with food and drink. The man then agreed to guide David and his men to the Amalekite camp. David knew that the Amalekites were loaded with booty, and that if they were given time they would "celebrate." So he and his followers tarried all night. By dawn the Amalekites "were spread abroad upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken." Then, when they were drunk, David made his attack upon them.

For two days David and his company smote the Amalekites, allowing only four hundred to escape. Victory was turned into defeat for the Amalekites, because of dancing, feasting, and drinking.

Furthermore, we are asked to be loyal to America and not to call attention to what happened at Pearl Harbor or the part liquor played in that "day of infamy." Even though we have talked personally with men "who saw," we are supposed to exhaust our anger upon the Japanese! Nor must we interfere with our soldiers' right to have all the liquor they wish. We wonder how many American soldiers will die in battle—more than necessary, surely—because of inefficiency due to the use of liquor. Every sensible person knows that if our fighting forces were kept physically fit and morally clean, which cannot be with the men using liquor, we could win this war more quickly and with the sacrifice of fewer lives.

II. Drink and the Nation (Isa. 28: 1-4, 7)

Ephraim (Samaria) had enjoyed great prosperity. Her valleys were fat, fruitful, and beautiful. But, alas! The people did not have the character needed to use prosperity wisely. Many of them were "drunkards . . . overcome with wine."

Worse still, the nation's leaders, her

priests and prophets, had "erred through strong drink." These drinking leaders reeled, staggered, and were overcome.

This drunkenness brought two sure harvests. One had already been reaped in part. "They err in vision, they stumble in judgment." Drink causes men to err in vision (discernment) and hence in planning and in judgment. When men engaged in business, in government, and in making war, are addicted to drink, they are incapable of using their best judgment.

A second harvest was yet in store for Ephraim. "The Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm . . . shall cast down to earth with the hand." God will permit Assyria to tread under feet "the drunkards of Ephraim." Remember the Babylonians, Alexander the Great, the Romans, the French. Why can we not learn the lesson?

III. Drink and the Kingdom (Gal. 5: 19-21)

We have looked at drink in relation to the army and the nation. What does it do for individuals in relation to God's eternal kingdom? It is the lust of the flesh that leads men to drinking. Note the company drunkenness keeps, these other works of the flesh: "Adultery, fornication, uncleanness, lasciviousness [outrageous, unchecked sinful behavior], idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling, and such like."

Now, reader, do you believe your Bible: "that they which do such things shall not inherit the kingdom of God"? Not even if he is an American, a prosperous businessman, an educated person, a church member? Go back over the list carefully. Be honest with yourself!

LESSON APPLIED

By Howard K. Williams

Will You Skip It?

Many Sunday school teachers, if not most of them, would like to skip the temperance lesson, not because they do not believe in temperance, but because to teach a lesson about it is not an easy task. Yet of all lessons, this one on drunkenness would seem to be urgent and of vast importance. Never have I seen such universal approval of intoxicants as there is today. The old saloon did have some restrictions as to age and sex. Now it is notorious that high school students have easy access to alcoholic drinks. Even some ministers of the gospel, probably harking back to "the good old days" when parsons came home intoxicated from visiting in the homes of their members, not only

International Sunday School Lessons

oppose doing away with liquor, but favor what they call "temperance"; that is, the "moderate" use of liquors. In a recent effort in our city to enlist interest in the W.C.T.U. several ministers refused to help, both because such a movement is unpopular with their members and because they like "a little drink" themselves.

The Bible and Liquor

"Why should you teach total abstinence when Jesus made wine at a marriage reception?" a young person recently asked. Sometimes people argue in favor of alcoholic beverages on the basis of Paul's advice to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23); or the promise to Israel of a "land of corn and wine" (2 Kings 18:32).

This kind of reasoning, however, is a good example of the wrong use of the Scriptures—lifting isolated verses out of their setting without regard to the spirit and teaching of the Bible as a whole. Those who employ it seem to forget that there are countless admonitions against the use of wine and strong drink. Look in your concordance for these passages and note particularly Luke 1:15: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Ponder also this: "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:21). And this: "Be not drunk with wine, . . . but be filled with the Spirit" (Eph. 5:18).

In the passages before us for today's lesson we have the effects of liquor on a nation's success, on a nation's endurance, and on those who lead in holy things.

The passage from 1 Samuel 30 is a recital of an incident in the life of David. The scene takes us back to a crude age, but the Bible speaks the truth even of its heroes. Because of the jealousy of King Saul, David had taken refuge among the Philistines. During David's absence from the town of Ziklag, the Amalekites descended on the town and took everything moveable, including the people, and burned the town to the ground. On his return David found the town in ruins and his family and flocks gone. Taking with him six hundred men, he started out in pursuit. Two hundred could not keep up the pace, and so the force dwindled to four hundred. On the way they came upon an Egyptian at the door of death. After reviving him with food and water, they found that he was the slave of an Amalekite who had abandoned him in his illness. The Egyptian directed them to the Amalekite camp, and David found

the Amalekites engaged in drunken revelry. The Amalekites were incapable of defending themselves, because they were overcome with liquor, and David killed them all save four hundred young men who escaped on swift camels.

How can military and naval men with history such as this behind them advocate the use of liquor by men in training? Hitler has set the example of total abstinence for his men, and insists upon temperance, even advocating a law that "any person suffering from severe alcoholism may be rendered sterile." And surely we would not accuse Hitler of being prudishly moral! A drunken nation is a doomed nation, no matter if the flag flying over that people be our beloved Stars and Stripes.

You can readily see that easy-flowing liquor will ruin a nation today more quickly than a century ago, because of our highly mechanized civilization. A drunken railway engineer is dismissed immediately. A drinking or drunken workman running a complicated machine may cause many accidents. Automobiles, buses, and airplanes call for alertness, and a drunken operator of one of these vehicles of modern transportation is a menace to the nation.

Alfred P. Sloan, Jr., one-time president of General Motors, said, "Having been intimately connected with industrial problems for many years, I am thoroughly convinced that prohibition increased our national efficiency."

Are we going to advocate a drunken armed force, or even a sober armed force, to protect a drunken nation? Neither an army nor a nation can readily win, even though the enemy is defeated, if they themselves are the victims of alcohol.

The Fading Flower

Read the entire twenty-eighth chapter of Isaiah. It has a message which this generation needs to learn. Ephraim, the haughty tribe, is pictured as fat with good things, proud, and even beautiful, but through the use of wine her beauty has become a fading flower. Erring through wine and strong drink, even the priests are swallowed up with alcoholism. They are "full of vomit and filthiness." A dreadful picture, but no more dreadful than the reality which it represents!

What is more doleful than a bouquet of withered flowers which once were fragrant and beautiful? What is more pathetic than a dried-out Christmas tree which once was brilliant with ornaments, an object of admiration, now lying prostrate and waiting for the trash man? Even so is a people sodden with liquor.

Drinkers in ancient times had the same attitude which most drinkers have now. When some patient soul tried to warn

them they groaned and said, "Here they are again, these pestering people with precept upon precept, line upon line, the same old tune." Meanwhile these drunkards had made "a covenant with death." Then let no Sunday school teacher fail to add precept upon precept, line upon line, no matter how people groan; for only so can the victory for sobriety be won. The work must be done patiently, "here a little and there a little."

The Works of the Flesh

The verses from Galatians do not paint a pretty picture. This is a plain-spoken age. Children discuss subjects that were taboo a generation ago. Speakers today may say in public, to a mixed audience, that which would have horrified our fathers and mothers. We are coming to see that we must deal with reality, ugly and displeasing though it may be. So here the passage from Galatians is, and a frank discussion of it is well worth while.

1. *Fornication.* The sin of fornication was, in Paul's time, universally practiced without a sense of shame, and is shamefully prevalent today. Ask any social worker, or physician, or college president. What are the dangers here?

2. *Uncleanness.* A leper had to cry, "Unclean!" "Unclean!" when others approached. Uncleanness is moral leprosy, and what a benefit to society it would be if every moral leper would have to cry, "Unclean!" Those who deal in dirt, moral filth in any form, are unclean.

3. *Lasciviousness.* Lasciviousness suggests lust, lewdness. There are people who are forever calling to mind lewd pictures. They deal in dirt.

4. *Idolatry.* We in America do not make idols of wood and stone, but we worship idols just the same. In India, we are told, there are more gods than people. Well, we have plenty of gods here in America. Our god is the object of our devotion and worship. Either we worship God, or we worship gods.

Consider each word in Paul's list. Look up in the dictionary each of these words, and then remember "that they which do such things shall not inherit the kingdom of God."

Is the kingdom of God a real thing to us? Do we care about it? Do we want to belong to it? I saw a man and woman coming out of the residence door of a house in which there was a saloon. It was a Sunday morning, and they joined the procession going to a church. Did they want to join the kingdom of God? If so, did they not know that the things they encouraged had no place in the kingdom? We are preparing ourselves either for the kingdom of God or for an eternity without God. We must make the choice.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Let's be frank about it; this is not an easy lesson to teach. Yet, face the alcohol problem we must—and repeatedly. For the question of intoxicants stands as one of the major problems of our time. Already there are, according to John Nuveen, Jr., in a paper entitled "John Barleycorn, Esquire," three licensed retail outlets of alcoholic drink for every public school in America! Our present annual liquor bill in the United States is close to five billion dollars, as over against two and a half billion spent for education. In view of the nature of alcohol, which as a narcotic attacks nerve tissues, removes inhibitions, and causes "alterations in conduct" and in judgment, this is a serious state of affairs to exist in a democracy where progress is dependent upon the enlightenment and judgment of its people. Twice as much for liquor as for education! Surely we are agreed that this is a dangerous trend. The church is the one large, organized group that could speak out against it. If this trend is allowed to continue unchecked and unchallenged, then how can God "bless America"?

Developing the Idea

In his day, Solomon said, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1). If he felt that way about it then, what would he think now? For the process of distilling liquor and fortifying wine with as much as 40 to 50 per cent alcoholic content is a comparatively modern discovery. It was not discovered until about the eighth century. In biblical times men used only beverages made by natural fermentation, which contained not more than 14 per cent of alcohol. (See *An Old Fight in a New Arena*, by Carter and Cober, p. 12.)

We are dealing with a more potent evil than the biblical writers knew; and human beings today are in no way better able to cope with the effects of alcohol. Dr. Robert S. Carroll, in his book *What Price Alcohol?* declares: "It is a startling thing to think that in our land one out of every three whom we meet is incapable of continuing any form of alcoholic usage without courting a very present danger of being damaged or wrecked by its potency." One out of three! If that is true, somebody had better think about this problem in the light of popularly held opinion that "it doesn't hurt to drink—just be moderate."

The Problem Is Ours

But why should we concern ourselves with this problem? Why should we con-

sider it *our* problem? Let us consider several answers.

It is our problem because we live in a society where drinking is going on, and where thousands of lives and homes are being wrecked by this cause. "Who is weak," cried Paul, "and I am not weak? who is offended, and I burn not?" (2 Cor. 11:29). If we have any concern at all for the lives and happiness of other people, then it is up to us to make it our problem to see what they are up against, and how we can help them.

Again, it is our problem because we owe it to ourselves and our Lord to be informed about what is going on in the world. An uninformed Christian is all too often an ineffective Christian. We need to arm ourselves with facts about what liquor is, and what it does, and what it is doing to people today, so far as science can make those facts available.

Again, it is our problem because we pay part of the bill. Someone else pays for the liquor, we pay for the extra policemen, the necessary hospitals, and the crime bill caused by the use of alcohol to excess.

It is our problem because sooner or later we are confronted personally with this problem. Sometime, *we* are going to be asked to take a drink. Then we must make up our minds about what *we* are going to do about it. Happy is the man whose mind is made up in advance, and whose victory is won before the glass is offered him.

Christ Is the Answer

We shall never make headway with this problem until we find out why people drink. Here are some of the most common reasons: (1) To escape mental and nervous tension. (2) To overcome a feeling of inferiority. (3) To gain social approval. Now those ends are good. But what awful risks we run in trying to attain them by drinking alcohol! For alcohol creates more problems than it solves.

But one does not have to drink to attain these ends. There is a better way. The drinker escapes one tension only by running the risk of incurring one that is worse. The drinker wins boldness at the cost of losing self-control. The drinker wins social approval only through the loss of self-approval. Christ, on the other hand, meets all these needs in ways that are pure gold with no dross. He frees us from tension by giving us a clear conscience and faith in that which cannot be shaken. He gives us the boldness of the pure in heart; for self-respect is indispensable to one who would feel no inferiority. He gives that deep, inner approval that can make a person face the misunderstanding of the world and say, "I have overcome the world."

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Scriptures Regarding Intemperance.*

PRELUDE: "A Mighty Fortress," Faulkes, or the hymn tune "Ein' Feste Burg."

INVOCATION:

"To thee, our hearts, eternal King,
Would now their thankful tributes bring,
As in thy blessed word we trace,
The richer glories of thy grace."
Amen.

OPENING HYMN: "Holy, Holy, Holy"

WORD OF DIRECTION: "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . Nor thieves, nor covetous, nor drunkards . . . shall inherit the kingdom of God."—1 Cor. 6:9-10.

CHORAL RESPONSE: "My Soul, Be on Thy Guard" (*first stanza*)

PRAYER:

Our Father in heaven, from a world in which are mingled darkness and light, sin and righteousness, low ways and high ways, we turn our souls to thee for wisdom to chart our path unerringly, and for courage to follow along that path, for we know that it will bring us in purity of character to life eternal. In the name of Jesus, the Christ. *Amen.*

SCRIPTURE: 1 Cor. 6:19-20

A MOMENT OF SILENT MEDITATION: "In the Hour of Trial," or "How Firm a Foundation" (*played softly*)

HYMN: "In the Hour of Trial," or "I Would Be True"

THOUGHTS ON THE THEME: (*Instead of the following suggested talk, a representative of some temperance organization may be asked to speak.*)

A group of slum loungers were watching a social settlement worker and his helpers prepare a hall for a new clinic. One of the watchers remarked, "Only chumps would clean it *that* clean!"

Every man and woman, every boy and girl, must decide how clean he intends to keep his body, mind, and soul. Intoxicants, and the things that go along with them, are defiling. The issue, therefore, is clear.

The Bible gives us no reason to believe that we are ever justified in taking half-way measures. The words against strong drink leave no excuse for careless living.

A MEMORY TEXT: (*The leader may repeat these words once or twice, and then suggest that they be said in unison.*)

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore . . . be diligent that ye may be found of him in peace, without spot, and blameless."—2 Pet. 3:13-14.

BENEDICTION

International Sunday School Lessons

LESSON 11 — MARCH 14

In the Upper Room

John, Chapters 13—14

John 13: 12-20; 14: 1-6

13: 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for so I am.

14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

14: 1 Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

KEY VERSE: *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14: 6*

TO BE READ EACH DAY

Mar. 8. M. Upper Room Cleansing. John 13: 1-11

Mar. 9. T. Upper Room Consecration. John 13: 12-30

Mar. 10. W. Upper Room Commandment. John 13: 31-38

Mar. 11. T. Upper Room Consolation. John 14: 1-6

Mar. 12. F. Upper Room Promises. John 14: 12-23

Mar. 13. S. Upper Room Peace. John 14: 26-31

Mar. 14. S. Upper Room Communion. 1 Corinthians 11: 23-26

SCRIPTURE SAYS

By W. W. Adams

The raising of Lazarus from the dead forced a crisis in the Sanhedrin. Its members feared that if Jesus should go on doing his many miracles, all men would believe on him, and the Romans would come and take away both their place and their nation. The nation would perish, and what was even more important to these men, they would lose their official positions. So they held a council and definitely sought from that day on to put Jesus to death. (Read John 11: 45-53.)

Jesus left the vicinity of Jerusalem, and journeyed northward (John 11: 54). Soon the time drew near for the regular Passover observance in Jerusalem. The Jews, gathering in Jerusalem and Bethany, were much interested in whether or not Jesus would attend this feast; for the leaders had advertised to know where Jesus was, that they might arrest him. Jesus ended all speculation by coming to Bethany, six days before the feast (John 11: 55—12: 1). This was on Friday. Two days later came the triumphal entry (John 12: 12-19). On Monday the Greeks who desired to see Jesus became the occasion of Jesus' giving a lengthy and important discourse (John 12: 20-50).

On Tuesday of passion week Jesus met all opposition and showed himself

fully the victor. Nothing is definitely known of Jesus' activities on Wednesday. On our Thursday, the Jewish Friday, Jesus met with the twelve, that he might observe with them the Passover. The disciples were in an ugly mood—utterly out of harmony with the spirit of Jesus. He had tried repeatedly to prepare them to face the coming hour of testing, and they had failed to respond to his teaching. Instead, they were at that time contending over the question of their relative greatness in the messianic kingdom (cf. Luke 22: 24-27).

Jesus must go on to the cross. He would not permit the narrowness and the selfishness of his disciples to turn him aside from duty. So the disciples must go with him through his time of testing and on into what is to follow. His testing would test them also. Moreover, their mission for Jesus in the succeeding months and years would demand that they be made of different stuff than that which now engaged their interests. For their sakes, therefore, as well as his own, Jesus must seek to bring them through to a new understanding of his kingdom: what it meant to him and should mean to them. We come, then, with Jesus to "the upper room."

I. A Place of Service (John 13: 1-12)

The Scripture passage printed for this lesson opens with the statement, "So after he had washed their feet." This means that we must take account of the

preceding events, for what follows is related to them.

Jesus knew that his hour had come. He was now to go to the Father. He had loved his own to the end. He knew that he was God's representative among men: he came from the Father and would soon return to the Father. Judas, his betrayer, was there in the company. The other eleven were selfish and contentious. They could not represent him unless they acquired his spirit of service, of self-giving, even as he could not represent the Father apart from complete self-sacrifice.

Moreover, his disciples were in need of a real service. Men in Palestine, in Jesus' day, wore sandals. These were strapped on and did not cover the upper part of the feet. It was the custom in Palestine to have waterpots placed near the door of the home. Servants would meet guests entering the home, remove the sandals, wash the feet, dry them, then replace the sandals. To omit this courtesy was as disrespectful as for us to refuse to shake hands with our guests.

Jesus and the disciples gathered here in the upper room "alone." There was no host—all were guests; and there was no servant.

The disciples were mindful of being served—of becoming great under the messianic rule of Christ. Jesus is mindful of transforming his disciples into humble men of service and of true greatness.

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Jesus was a great teacher. He knew it would be far more effective to give his disciples an object lesson than a lecture. To be sure, against the background of the truth put into action, he would be able to put into words his message in a way that would cut its way into their consciences.

Jesus therefore took the role of a servant. He removed his outer garments, took a towel and a basin of water, and began to wash the disciples' feet.

Imagine that scene! The Son of God thus humbled! (Read Phil. 2:1-11.) To be sure, it was self-humiliation. Peter made Jesus justify washing his feet. And Jesus knew that even after he had washed their feet, they were "not all clean." Judas was in the group! How did Judas feel as Jesus washed his feet?

II. A Place of Instruction (John 13: 12-20)

We have here a sample of Jesus' normal procedure. His teaching was always in explanation of something done, and the teaching and the thing done are always of a kind.

Jesus, having put on again his outer garments, took his place at the table. Try to imagine the emotions and the countenances of the disciples. A while ago they were debating who should be the greatest, who should be served the most; the Master had served them in the most humble fashion!

Jesus secured the attention of all by asking, "Know ye what I have done to you?" Here are the points he makes in this most intimate talk.

1. You disciples rightly call me Master and Lord. More literally, "You call me teacher and Lord." I am, indeed, your teacher and Lord.

2. You should do for others what I have done for you. If I, your teacher and Lord, washed your feet—and of course I did—it is obligatory upon you to let this principle of service rule in your relationship to others. You *ought* to do this: it falls upon you as an obligation, since you are related to me as servants to their master.

3. Jesus then adds: "For I have given you an example, that ye should do as I have done to you." In other words, "I have given to you an example, something for you to imitate. You should do just as I have done."

4. The disciples cannot evade this obligation. "The servant is not greater than his lord; neither he that is sent greater than he that sent him." Jesus is their Lord, the one who is sending them. They, therefore, his servants, are not greater than he. He has the right, even the duty, to assign them their position, their function. And, if they are to be his servants in reality, they must obey orders.

5. Blessedness depends upon obedience. You know these things—I have taught them to you; but knowing duty does not of itself bring blessedness. "If ye do them" (do them regularly, as the habit of your life), this will bring blessedness.

6. Not all the disciples could enter into the spirit of Jesus, in practicing the things which he taught. One of them had set himself against him. Jesus reveals this fact now, so that the others may have still more faith in him.

7. There is a blessed fellowship. The Father had sent Jesus. He in turn sends others. Now, anyone may receive both Jesus and the Father by receiving his disciples. This will link the Father, the Son, the disciple, and anyone receiving the disciple, in a heavenly fellowship of service.

We gladly grant that all disciples who insist on observing the washing of feet as a regular religious practice have the privilege of so doing. Likewise, we who differ have the right to explain our difference. In washing the disciples' feet, Jesus rendered a double service. The disciples needed to have their feet washed, and they needed an object lesson in true humility. Jesus met both needs.

III. A Place of Encouragement (John 14: 1-6)

These are sacred words in John 14. They have become associated with all those situations in which men sorrow and need comfort. These disciples, by this time, knew that Jesus faced some terrible ordeal. Jesus saw how disturbed they were, and bade them stop letting their hearts be troubled.

"Ye believe in God, believe also in me." Then Jesus added words to this effect: "There is plenty of room in the Father's house. I am going to prepare a place for you. Then I shall come and receive you unto myself. There we shall abide together. You know the way to my Father's house, whither I now go."

Thomas declared the ignorance of all the group as to the place to which Jesus was going, and of the way to it. In simple, yet profound, words Jesus gave his reply: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Jesus is the way to the Father—the *only* way: we cannot go to the Father except through Jesus. Jesus came from the Father. He represents the Father. He has lived on earth, as we do. From earth he has made his way, through all the difficulties we face, to the Father. Moreover, the power of the Father is his. He is therefore in position to open the way for us to the Father.

He is the truth and the life. Some scholars think that these two words, "truth" and "life," are explanatory of

the word "way." That is, Jesus is the true and living way. Even if the words stand on an equality, the meaning is still clear. He who is the way is the truth of the Father in revelation, in demonstration. And to those who come to Jesus, living in accordance with the truth he reveals, life, abundant life, is given.

Thus Jesus sought to encourage his disciples. Our appreciation of Jesus' efforts to comfort his distraught disciples is greatly increased when we remember that when these words were spoken, it was Jesus, not the disciples, who was facing the time of testing. Normally, we should have expected the disciples to encourage Jesus; but he who was to suffer was so completely the master of all things that he could encourage those who were troubled over his own approaching death! Jesus is indeed the way to the Father.

LESSON APPLIED

By Howard K. Williams

The Passover and the Lord's Supper

The Passover was the great festival of the Jews. It commemorated the passing of the death angel over the houses in Egypt where faith had sprinkled the blood of a lamb. All other houses mourned for their dead. So the Jews once a year gathered in companies of not less than ten and partook of the Passover meal in commemoration of God's deliverance of their forefathers from bondage in Egypt.

Jesus arranged to eat his last Passover meal with his disciples. During the supper he fulfilled the eternal meaning of the Passover by declaring that the fruit of the vine represented his blood shed for the remission of sins, and that the bread represented his body offered as a sacrifice.

Then, should a Christian lightly absent himself from the observance of the Lord's Supper? What qualifications are required to partake of the Lord's Supper? Look up in your concordance references to this ordinance.

The Servant Christ

1. Jesus "took a towel, and girded himself." What a strange thing for a king to do! Caesar, Napoleon, Hitler, each took a sword to conquer. Jesus undertook to conquer with a towel! How unromantic! Do you remember the meeting of Ben Hur and his boyhood friend—the one a fine Jewish youth, the other now a haughty, dazzlingly equipped Roman soldier? What a contrast! How much more powerful the Roman soldier than Ben Hur! Yet what spiritual ideals Ben Hur represents! And today the power of physical prowess seems much

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more effective than the power of the spiritual. "Praise the Lord and pass the ammunition!" Yes, but it is generally assumed that the ammunition is the more important, or at least the more urgent. Jesus evidently did not think so.

Jesus girded himself with a towel and washed the disciples' feet. He told them he did it as an example. I do not think that he intended to make an ordinance of foot-washing, and evidently his disciples did not think so; for no other mention is made of it save in 1 Timothy 5: 10, where Paul is speaking of widows and their qualifications for the care of the church, and evidently refers to the washing of the saints' feet only as an example of hospitality.

Jesus' teaching in this act is evident when we remember that a bowl of water was placed at the door of every Jewish home. When callers came, it was as much a custom to have them put their feet in the water and for the servant or hostess to wash the dust from their feet, as for us to take visitors' hats and coats.

One of the disciples should have stood at the door and washed the feet of Jesus and the other disciples, but not one of them was willing. So Jesus did it and set them an example of hospitality and service. And so it is that the picture of Jesus with his towel forever glorifies service. He took the place of a servant. He was great in his humility.

2. "*If ye know these things, happy are ye if ye do them.*" We have these words painted in large letters in the vestibule of our church sanctuary, where those going out can easily read them. In the worship service we hear; as we go out we are reminded of our responsibility to do. So Jesus says to each of us, "Happy are ye, if ye do!"

In verse 3 we are told why Jesus did this act of menial service: "Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God." That was why. A great man is always a humble man; he is never haughty.

Master and Lord

The word here translated "Master" is really "teacher." Jesus calls himself the disciples' teacher and Lord. Is he *our* teacher? Do we go to him to find out about what we are to believe? How easy it is if we want to do wrong to find people who will say, "Sure, it is all right for you to do this and that," when in our hearts we know that Jesus would not say so. Do we go to him to find out how to keep the Sabbath? How to treat those who are unkind to us? How to live?

Then, is Christ really our Lord? Do we *do* what he teaches us to do? Alas, even one of the twelve disciples did not

do what he taught. "I speak not of you all." This statement may apply to a Sunday school class, or to any other gathering. Everywhere there are those whom Jesus cannot include because of their disobedience.

And how can we serve Jesus? We can do his will and serve him only as we do to others as he has done to us. Always there are those of whom Jesus must say, "One of you shall betray me."

The Bewildered Disciples

1. "*The disciples looked one on another.*" We all do that. We think the other fellow is more likely to betray Jesus than we are ourselves. After being pointed out as the traitor, Judas arose and went out. "And it was night." It is always night when a soul goes out from the presence of Jesus, no matter how many earthly lights may be shining. He is the light. Without him there is only night.

"Sun of my soul, thou Saviour dear,
It is not night if thou be near;
O may no earth-born cloud arise
To hide thee from thy servant's eyes."

2. "*Whither I go, ye cannot come.*" The supper finished, Jesus said that he was going away and that the disciples could not follow him immediately. Peter asked, impetuously, "Why cannot I follow thee now? I will lay down my life for thy sake."

There was work for Peter to do and there were many lessons for him to learn before he would be ready to go through death's door with Jesus. He was in a hurry. We all are. We spoil a lily when we force open its leaves. We destroy a butterfly when we try to force open the cocoon. We need to await God's time and to follow Jesus patiently and joyously, assured that he is "the way, the truth, and the life." This attitude alone gives the serenity of life that we need.

3. "*Let not your heart be troubled.*" How many hundreds of times I have said these words in homes where loved ones have gone! How often through the years have I said them to my own heart! The disciples were very sad. Despite all their faults, they loved Jesus, and they were not sure about the life beyond the grave. It was too shadowy to be of much comfort to them. Their hearts were agitated, disturbed, like a troubled sea. That had been a trying night and it still was very dark in more ways than one. Little wonder that they were troubled! Paul was troubled and perplexed many times. So are we. If we could look into each other's hearts, we should see how disturbed we often are. Then it is that we need to hear Christ's reassuring word, as he bids our troubled

hearts be still and unafraid. We cannot avoid being agitated by the sorrows and troubles of life, but we can find comfort and peace by believing that what Jesus said about God and himself is true. "Listen," we seem to hear him say. "Take my word for it. In my Father's house are many mansions. I go to prepare a place for you, so that there we may be together."

How much Jesus says in how few words! The great unknown beyond becomes a comfortable home, where we shall dwell with the Father, who at the same time is the Lord of the Universe.

"My Father is rich in houses and lands,
He holdeth the wealth of the world in
his hands."

The greatest of all philosophers, Socrates, guessed at the Beyond, and said, "Perhaps death is a blessing." Jesus did not guess. He knew. To him the Beyond was a home to which he would return and to which he would gather his disciples, his followers.

I know no finer thing ever said of the Beyond than these words of Jesus. I am content with them. This earth is filled with beauty; the hills, the flowers, the singing brooks, mothers, music. Yet "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9). I have sailed the beautiful ocean and looked upon the Matterhorn and gazed into the face of a flower, but all these fade into insignificance before the glory of the home in heaven.

4. "*I am the way.*" The Negro spiritual reminds us that merely talking about heaven is not equivalent to a guarantee of going there. Yet nearly all people expect to go, no matter what they do. They are like the Irishman who saw a signboard with the words "To Killarney." A man coming along saw the Irishman sitting on the signboard, and asked, "What are you doing up there?" "I am waiting, for this thing to take me to Killarney. It says 'to Killarney' doesn't it?"

Silly, of course, but no sillier than the attitudes of a great many people who do as they please and yet expect to get to heaven. Jesus is the way. We must walk his road to get to where he is. We must *go* with him if we would be with him, here and hereafter.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Greatness, like happiness, eludes the grasp of him who consciously pursues it. Greatness is a by-product of other

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attainments. If a person sets out to be great, he starts off on the wrong foot. Let him start out to do his best in whatever he undertakes, and leave to others the question of his greatness. The purpose of this lesson, then, is not to make us desire greatness as such, but to give us a standard by which to judge true greatness, and to inspire us to desire those things which meant greatness to Christ.

Developing the Idea

There are different definitions of greatness. Jesus recognized that fact when he offered his own definition in place of the one popularly held by the rulers of the Gentiles. "Ye know," he said to the disciples, "that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your ministers: . . . For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:42-45).

In his *The Social Principles of Jesus*, Walter Rauschenbusch discusses why Jesus chose the men he did to be his disciples. For the most part, they were not well educated, or even men of great social standing. Jesus passed over the religious leaders of his day, and chose instead twelve simple, humble men. Dr. Rauschenbusch offers the following explanation: The world of his day knew only one kind of leadership, one kind of greatness—the kind that tried to climb up on top of other people and lord it over them; but Jesus sought to institute a new order of leadership—a *leadership that would serve, and not exploit*. In other words, Jesus' idea of greatness and leadership was a willingness to get down underneath other people and their problems, and then try to lift them to new life and hope. A leadership that would serve and not exploit! Therein lies the secret of Jesus' definition of greatness. And how much the world needs that kind of leadership, we are only too keenly aware. Part of Jesus' definition of true greatness, then, is willingness to serve.

But there is more to his idea of greatness than that. In at least one instance, Jesus specifically attributed greatness to another. In referring to John, Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist" (Matt. 11:11). Now, there were several counts on which he may have based his idea of John's greatness. In the first place, he shared by reflected glory the greatness of his father; for John came of a prominent family whose head was Zacharias, the priest. But surely Jesus did not mean that. Again, John possessed greatness

in his own right by virtue of his accomplishments; we are told that when he preached beyond the Jordan, there "went out to him Jerusalem, and all Judaea, and all the region round about Jordan" (Matt. 3:5). But Jesus was hardly thinking of that. He seems to have been thinking about John's strength of character; for he asked concerning John, "What went ye out into the wilderness to see? A reed shaken with the wind?" (Matt. 11:7). No, here was no vacillating personality leaning one way today and another tomorrow. Here was a man possessing strength of character. In calling John great, therefore, Jesus seems to imply that greatness, according to his standard, involves not only willingness to serve, but strength of character as well.

Jesus, himself, is our greatest example of that. As one man has written of him: "He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. . . . He never did one of the things that usually accompany greatness." Yet this writer goes on to say, "Nineteen wide centuries have come and gone and today he is the centerpiece of the human race and the leader of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life."¹

Now, this is one kind of greatness we can all attain. Not many can be great in the sense that Lincoln was great, or Gladstone, or Beethoven. These were men of genius, and most of us are ordinary people doing the ordinary things that need to be done in the world. But we can all serve, and all seek strength of character. And he who achieves these is greater in the eyes of Christ than one who gains the whole world, but loses his own soul.

Applying the Lesson

Think of the greatest person you know. Why do you say that person is great? The class might try to list the ten greatest people of history, and explain their choices.

In what respects did John the Baptist measure up to Jesus' definition of a great man?

Also, the class might discuss the various standards of greatness that are held by different groups in the community.

Do the standards of greatness change from age to age, or are these standards always the same?

¹ Quoted by Bruce Curry in *Jesus and His Cause*.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Sweet Fellowship*

PRELUDE: The hymn tune "Mendon"

CALL TO WORSHIP:

"Come, ye disconsolate, where'er ye languish,
Come to the mercy seat, fervently kneel."

INVOCATION: Lord of all times and seasons, accept our adoration and thanksgiving, for we have gathered to give thee praise. *Amen*.

OPENING SENTENCE: "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."
—1 Cor. 1:9.

HYMN OF PRAISE: "Crown Him with Many Crowns"

PRAYER: We bless thy name, our Father, that we may draw near to thee familiarly. We rejoice that thou hast made thyself known unto us as the Way, the Truth, and the Life. Accept our thanks for all thy goodness to us and accept our consecration to thy service. Deliver us from selfishness, and grant that we may each day grow in the knowledge of our Lord and Saviour Jesus Christ. In his name. *Amen*.

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

RESPONSIVE READING: 1 John 1

HYMN: "Leaning on the Everlasting Arms"

UPPER ROOM EXPERIENCES (assigned to members of the school):

1. *The experience of Peter, James, and John (Mark 9:2-10)*. One day Jesus took his three most faithful followers up into a high mountain—an upper room of nature. There they were permitted to see the glory of their Lord. Awe came into their souls, and they were led to a new and higher evaluation of the Great Teacher.

2. *The experience of the twelve (John, chapter 13)*. It is difficult to express adequately what this tenderest of all upper-room experiences has meant to the world. Eleven of the disciples gained a true sense of what constitutes greatness, they came to a knowledge of true love, they shared in the last and greatest supper, and they were admitted into close fellowship with the Lord himself.

3. *The experience at Pentecost (Acts 1:12 ff.)*. Waiting is not easy. And to wait in Jerusalem when the memory of the resurrection, and ascension was so dear to the few and so unknown to the many was doubly difficult. But they waited. Then came the Comforter with a power which was to turn the world upside down.

HYMN: "O Jesus, I Have Promised"

BENEDICTION

Our Lord's Intercessory Prayer

John, Chapter 17

John 17: 1-8, 18-26

1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

KEY VERSE: Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17: 11

TO BE READ EACH DAY

Mar. 15. M. The Intercessor and the Father. John 17: 1-8

Mar. 16. T. Intercession for the Twelve. John 17: 9-19

Mar. 17. W. Intercession for Future Disciples. John 17: 20-26

Mar. 18. T. Intercession for Peter. Luke 22: 31-34

Mar. 19. F. The Ever-Living Intercessor. Hebrews 7: 23-28

Mar. 20. S. The Throne of Grace. Hebrews 4: 11-16

Mar. 21. S. "Lord, Teach Us to Pray." Luke 11: 1-4

SCRIPTURE SAYS

By W. W. Adams

Nowhere in these studies in John's Gospel do we come nearer to the Holy of holies in Jesus' earthly life than we do in the study of this great prayer. We are to be pitied if this lesson results only in our *studying* this prayer. Let me urge, therefore, that the reader now open his Bible at John, chapter 17. Bow your head, or if you prefer to follow Jesus literally, lift your eyes heavenward in prayer. Read, or have someone else read, every word of this chapter. Really pray it—slowly, thoughtfully. Remember that when Jesus prayed this prayer it was near midnight; he was to be crucified at nine the next morning! If the heads of families would gather their children together, give a brief explanation of the background and threefold division of the prayer, then lead the entire group in repeating the prayer, they would never forget the experience. Try it and see.

Jesus was no stranger to prayer. Without being told, we know that he prayed regularly. Crises in his life were always marked by special seasons of prayer. Note how a great healing ministry, with

the resultant excitement among the people, led Jesus to forget sleep in a consuming desire to pray (Mark 1: 21-39). Before choosing the twelve, Jesus prayed all night to the Father (Luke 6: 12 ff.). Failure of the disciples to comprehend Jesus' teaching regarding his death was the occasion of special prayer and the transfiguration (Luke 9: 28-36). Prayer to the Father brought Lazarus from the grave (John 11: 41-42). But it was his approaching death, more than all else, that sent Jesus to his Father in prayer (cf. Mark 14: 26-42). This prayer in Gethsemane was on the same night as the prayer of John, chapter 17. Furthermore, it was Jesus' praying that led the disciples to desire to pray (Luke 11: 1-4).

John, chapter 17, more truly than Matthew 6: 9-12, is the Lord's Prayer. The latter possibly should be called the Disciples' Prayer. In John, chapter 17, we hear Jesus as he pours out his soul to the Father regarding his ministry on earth.

This prayer is in every way harmonious with Jesus' position and outlook. He had undertaken the work his Father had sent him to do. Now he stands near the close of his ministry. He had not failed the Father at any point. He now faces

the supreme ordeal for himself and for his disciples. Revealing the Father to men called for a demonstration in life itself of what the Father wills man to be and is ready to enable man to be. He had completed that part of his mission; he now faces that part of it which called for the redemption of men from sin and unto the Father.

Where the prayer was made, we do not know. Neither do we know the exact time, nor how John after many years was able to record for us Jesus' exact words. Most likely John heard the prayer. During the forty days' ministry of Jesus with his disciples, following the resurrection, Jesus may have reviewed these scenes and events (cf. Luke 24: 44-49; Acts 1: 3). Moreover, John had the ministry and inspiration of the Spirit.

The prayer falls into three logical divisions. Only a little more than one-half of the verses are printed in our lesson passage. We shall look at the prayer as a whole.

I. Prayer for Himself (John 17: 1-8)

Effective praying in no way depends upon one's bodily posture. Sitting, kneeling, standing, with eyes lowered or raised—in any of these positions one may

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pray effectively or ineffectively. Other factors than these determine the results.

Jesus talked to his Father—not about him. Watch your own and the praying of others; is the prayer addressed directly to the Father?

The crisis had come for Jesus: "The hour is come." He had waited, better still, he had worked a long while, looking toward this hour. Through many dangers he had made his way, because his hour had not yet come (cf. John 2: 4; 7: 6, 8, 30; 8: 20; 12: 27).

The purpose of "this hour" was to perfect the glorification of the Father and the Son (John 12: 28). "Glorify thy Son, that thy Son also may glorify thee." The Son does not ask for glorification of himself as an end in itself, but only that he in turn may glorify the Father. Putting it differently, the Father may now realize his own glory by glorifying the Son.

What Jesus here asks for is comparable to what the Father has already done: "As thou hast given him power over all flesh." But why did the Father give him that power? So that he (Jesus), by means of that power, "should give eternal life to as many" as the Father had given to him. The thought is: "Father, you gave me power in order that I might give life to others; now give me glory that I may glorify thee."

But what did Jesus give to people so that they might have life? How did he expend the power the Father gave him? He revealed to men the knowledge of the Father, the only true God, and the knowledge of himself, Jesus, as Messiah. Coming to know this God and the Messiah brings eternal life.

The Father had given Jesus this work to do on the earth—making known the truth of himself and of his Father; thus giving life to men. Jesus has now completed this work. In this way he has glorified the Father on the earth.

The time had now come, therefore, for the Father to glorify the Son. This called for giving back to the Son that glory which he had before the creation of the world, the glory which the Son, before the incarnation, had enjoyed as co-equal with the Father.

The Father gave to the Son both the men who were to receive the word and the word itself. The Son in turn gave that word to these men, thus manifesting the Father's name. These men had received and kept that word. They had now traced all things manifested through Jesus back to the Father. "Now they have known that all things whatsoever thou hast given me are of thee." This recognition on the part of the disciples was brought about by the fact that the

Son handed on to them the words the Father had given to him. "For I have given unto them the words which thou gavest me." Men would never have recognized God in the ministry of Jesus, if he had not been faithful in giving to men his Father's teachings.

II. Prayer for His Immediate Disciples (John 17: 9-19)

In this prayer Jesus' thought is fixed upon his immediate disciples, not upon unbelievers. Not that he has no concern for the "world," but that the believers, at that moment, are his immediate concern. Here is the reason. He and the Father have a mutual claim upon the disciples. These men were and are the Father's; he gave them to the Son; they are still the Son's and the Father's. Moreover, the Son's glorification, the glory for which he has been praying, is to take place in the disciples. The glory of both the Father and the Son ultimately depends upon these men. Hence Jesus' earnest prayer for them.

Jesus, as the incarnate Son, is leaving the world. The disciples, however, are to remain in the world. The Son now relies upon the Father to keep them—that "they may be one, as we are."

During his stay on earth, Jesus had kept them, had thrown a guard around them, keeping all of them safely, except the betrayer. Jesus is now to go to the Father, leaving them helpless, apart from the Father's help. He now prays these things, so that his joy may become theirs in full measure.

The needs of the disciples are due in great measure to the fact that they, though not of the world themselves, nor drawing their ideas, desires, and plans from the world, must yet live in the world (vss. 14-16). Jesus lived in the world, but drew his life from the Father. He was hated and was soon to be killed by men who not only lived in the world but were of the world. He had given the Father's word to these men; they had accepted it, obeyed it. Hence they would draw upon themselves the hatred of the world. Jesus does not pray that they be taken out of the world, but that they should be kept from worldly living.

Earlier in the prayer, Jesus had prayed for his own and the Father's glorification. But this now narrows down to the disciples: "I am glorified in them" (vs. 10). This in turn narrows down to the word of the Father, the truth given to the disciples by Jesus. "Sanctify [consecrate, set apart, dedicate] them through thy truth"—the Father's word (vs. 17). Jesus now sends the disciples into the world, just as the Father had sent him. But how had the Father sent him? He had been equipped with the truth and the power needed to complete his mission, his work—re-

deeming men from sin unto the Father. If the disciples are to carry to completion for him this redemptive program, they must be completely sanctified in the truth, the truth he has given them. To that end he completely sanctifies himself in, dedicates himself to, the doing of the truth. This calls for obedience to the Father's word, even unto death, the death of the cross. Only by this final act of obedience can he redeem these disciples, and empower and inspire them unto the doing of the Father's will.

III. Prayer for Future Disciples (John 17: 20-26)

Jesus now includes all who may believe on him through the ministry of his disciples. This prayer has a twofold purpose: that all may be one, as the Son and the Father are one; and this, in order that the world of unbelievers may see in this unity among believers proof of Jesus' divine origin.

Note also the successive purpose clauses in verses 22 and 23. Jesus has the glory of representing the Father on earth. He now gives this glory to these men, that they may be one, as he and the Father are one; thus, the Father, Son, and the disciples will be unified in truth, purpose, and program, so that unbelievers may have proof that the Father sent the Son, and loves all men as he loved the Son.

The Father has loved the Son from eternity and has given him corresponding glory. The Son's prayer now is that the disciples shall behold that glory.

Jesus' final petition is that the Father, the Son, and the disciples may be one in love (vss. 25-26). This is not open to the world, for they do not know the Father. Jesus and his disciples know the Father. To this end, Jesus has declared and will declare the Father's name to the disciples.

LESSON APPLIED

By Howard K. Williams

Many sublime teachings lie between last Sunday's lesson and this. Read John, chapter 15, about the vine and the branches; and John, chapter 16, about some of the "last things." In John, chapter 17, we come to the Holy of holies of the New Testament. This is Jesus' own prayer. Let us study it reverently and thoughtfully.

God as Father

I presume that to a thoughtful person the only thing that makes life bearable is to believe in God as Father and to be able to talk with him. We may talk in moments of happiness about loving life, but sometimes this universe seems big and terrible and even brutal, and we

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seem small and helpless and alone. There are moments, perhaps days or even years, when we take life as it comes and like it; but this experience does not last always, and we feel with Tennyson:

"... but what am I?

An infant crying in the night;
An infant crying for the light,
And with no language but a cry."

It is good, then, to know the secret of Jesus' power. Always he lifted his eyes to heaven and said, "Father." This feeling of dependence on God is not a sign of weakness. It is a source of strength. Those who have borne the burdens of life most bravely have been men and women of prayer.

A prominent minister one day rose in the pulpit at the time of the reading of the Scripture and said, "I shall read from the sixth chapter of Matthew this morning." The congregation half-listened until they awakened to the fact that he had read just two words, "Our Father," and then had sat down.

Life Eternal

How many ideas there are about life! What is life? I know some people who think life consists of *getting* things. But Jesus says, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Others think that life consists of *knowing* things, but such knowledge is foolishness in comparison with the privilege of knowing God. Jesus says, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

But how may we know God? How may we know another person? Hearing about a person is not knowing the person. We may learn some facts about a person, but even that is not knowing the person. We may even meet a person and not know him. It has been said that we must live with a person before we know him. But we may do even that and yet not know him. Only when we begin to *have experiences* with another person do we come to know him.

There is the story of the man who played God, and in that experience began to enter into the heart of God. We may read in the Bible about God, but we must try to do what he says, live with him, and be like him if we would know him. We must *experience* Jesus if we would know God. To do this is to have life—life eternal. There is no other life that satisfies, or lasts; for this is life eternal, and "eternal" means not only a *lasting* life but a satisfying life.

Work Completed

Did you ever catch yourself giving a sigh of satisfaction at the completion of

a task—the successful baking of a cake, the completion of a piece of mechanical work, the end of a busy day at your desk or in your office? Then you know what it means to think of work completed. Jesus felt a sense of satisfaction at the close of his short but complete life. He felt that he had finished the work that his Father had given him to do.

I like those words concerning Abraham—"Into the land of Canaan he came." He arrived at the destination which long before he had set out to reach. "Faint yet pursuing" is the description of the warriors under Gideon. "Ye did run well; who did hinder...?" (Gal. 5:7), is the lament of Paul to the foolish Galatians who stopped short of the goal. "I mean to *die* at my lord's side," said the old knight concerning his master. "I have fought a good fight. I have finished my course," said Paul, gratefully, at the close of his long life of usefulness. "It is finished," sighed Adam Bede with contentment as he translated the last words of John's Gospel and closed his eyes to open them in the presence of the King.

It gives dignity to life to feel that God has a work for me to do and then at the close of life to be able to say, "I have finished the work thou gavest me."

Horace Bushnell has a sermon on the topic "Every Man's Life a Plan of God." Suppose that every man's life is indeed a plan of God, and suppose you fail to do the work he has planned for you! Every truly great life has felt its relation to God's plan. Isaiah declares, "I saw the Lord," and tells how the Lord asked, "Who will go for me?" "Here am I; send me," Isaiah answers. That willingness to fit into God's plan made Isaiah the great prophet that he was.

Intercessory Prayer

Praying for others is one of the unique privileges of the Christian life. The example that Jesus has set before us should inspire us always to include others in our prayers. We may, of course, ask many questions. Is not God more interested in people than we are? Then why pray for them? Can prayer change God's mind about people or their mind about Him? Whatever answers we may give to these questions, let us not forget to include the fact that *Jesus prayed for others*. "I have prayed for you," he told Peter. And here he prays for all the disciples. "The Lord turned the captivity of Job, when he prayed for his friends" (Job 42:10). Tennyson, in his *Morte D'Arthur*, has the dying king say:

"... More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice

Rise like a fountain for me night and day.

For what are men better than sheep or goats

That nourish a blind life within the brain,

If, knowing God, they lift not hands of prayer

Both for themselves and those who call them friend?"

Jesus prayed for his disciples, not that they might be removed from the world with its troubles and temptations, but that they might be sanctified, perfected, strong, courageous, one with him.

Studdert-Kennedy said he wanted his children to pray for him, not that he might be safe, but that he might be true and strong and courageous. So for ourselves and for others we ought to pray, not for escape, but for goodness.

Such a life was that of Sadhu Sundar Singh who gave himself completely to Jesus. He has written a soul-searching book, *With and Without Christ*. The son of a wealthy Indian gentleman, he gave up everything to be a Christian. For years he went about telling the story of Jesus. One day an educated gentleman of India saw the Sadhu going up a steep mountain pass. He knew the village he was approaching was hostile to Christ, and curiosity prompted him secretly to follow the Sadhu. He saw him sit down and wipe the sweat from his brow. Then he began to sing a Christian hymn. Soon a crowd gathered and he began to tell them about Christ. One of the men struck him such a blow that it knocked him over and cut his cheek, and while the blood flowed down his face he prayed for his attackers. As a result, the gentleman who had followed him became a Christian, and finally the man who struck him did also.

Yet most of us would seem to prefer retaliation to prayer. We would rather escape the world than remain in it and serve others in the spirit of Jesus. But Jesus still intercedes for us, that we may be one and that we may go for him as he was sent of God (vss. 20-22).

Christian Witnessing

I read of a dreadful train wreck where a number of people were killed. The engineer testified that the flagman had given the *white* flag to go ahead. The signalman insisted he had waved the *red* flag to stop. The flag was produced and it was so faded that at a distance it would look not red, but dirty white.

Is not much of the wreckage in the world today due to lack of definite, positive Christian color—to unmistakable Christian witness and testimony to the external varieties of the faith we profess with our lips? How well do we represent Christ and his gospel?

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

The story is told that once when King George V was broadcasting to America, a wire burned through in the radio station in New York from which the broadcast was being relayed. Rather than let the program go off the air, one of the engineers quickly grabbed the ends of the severed wire, thus completing the circuit with his own body until the broadcast was completed. The King's voice literally went through the man's body out to the listening multitudes.

In a sense, that is a good illustration of the ministry of intercession. For an intercessor is one who willingly, at whatever personal cost, seeks to make himself the connecting link between one who has a need and one who can meet that need. The intercessor is the contact person. For example, if we know an employer, we are intercessors when we speak to him about hiring a friend who wants a job. Frequently, we ourselves are in need of the ministry of intercession—someone to speak a word in our behalf, someone to give us a recommendation, or someone to make a contact for us that we cannot make for ourselves.

Developing the Idea

Jesus is our intercessor with God. So the Bible teaches us to think of him. "Wherefore," says Hebrews 7: 25, "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Now, it is one of the cardinal beliefs of Baptists that we need no other intercessor than Christ. Neither priest nor prelate is needed to bring us to God. Religious counselors can give us advice—they can afford us psychological release by listening to our spiritual problems—but they are not necessary to claim the ear of God. Every man may claim direct access to God. But while we need no human intercessory, we should come to God by way of faith in Christ; for he who comes by faith in Christ has the assurance of a special reception into the heart of God. What parent does not feel especially tender toward those whom he knows to be close friends of his son? So Jesus says, "If any man serve me, him will my Father honour" (John 12: 26).

This thought that Jesus is our intercessor has special bearing on how we pray. "Whatsoever ye shall ask," said Jesus, "in my name, that will I do" (John 14: 13). "In my name." That is the crux of the verse. For it makes a difference what we can ask for, if our prayer comes to God in Jesus' name.

When we close our prayer by saying, "this we ask in Jesus' name," it means that we ask God to judge everything we have said in the light of what Jesus would have us say. One cannot pray, "God, let me hate my neighbor" in Jesus' name; for Jesus said, "Love your neighbor." In essence, what we ask God to do when we pray in Jesus' name, is to honor all that we have said that is in keeping with the mind of Christ, knowing that is all God *can* honor. Thinking of our message as going "through Christ" will help us to seek the mind of Christ as we pray.

Now, while Christ is our unique intercessor, and we need no other to bring us into complete and saving fellowship with God, yet we, too, are called to a ministry of intercession. We intercede for others every time we pray for them. Surely God wants us to be unselfish enough to remember others in prayer. A Christian leader was asked if he thought it did any good to pray for others. He answered that he thought it did, and added, "What if God were waiting for my prayer before responding to my friends' needs?" Whether or not God waits to act until we pray, surely he wants us to intercede for our friends. By so doing we place ourselves as a kind of connecting link between God and those for whom we pray.

Someone has said that we cannot measure Christianity by a plumb line only, but we must also use a try square, with one arm pointing up to God and the other pointing out to man. So we pray, "Forgive us our debts" (the line up to God) "as we forgive our debtors" (the line out to man). As the hymn expresses it, "Lord . . . strengthen me, that while I stand firm on the rock, and strong in thee [the line established between God and ourselves], I may stretch out a loving hand to wrestlers with the troubled sea" [the need to establish the line between ourselves and others]. Christianity by its very nature makes us concerned about others as we approach God in prayer.

Applying the Lesson

Certainly the class would find profit in discussing the importance of intercessory prayer.

Someone could present the case of oppressed groups in America that need fair-minded people to intercede on their behalf.

Discussing the Idea

What do you think it means to think of Christ as our intercessor with God?

Discuss the importance of intercessory prayer.

Think of examples of those who have interceded on behalf of oppressed groups.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *A Service of Dedication*

PRELUDE: "Pilgrim's Song of Hope,"
Batiste, or the hymn tune "Bradbury"

INVITATION TO WORSHIP: Hath not the Lord said, "Where two or three are gathered in my name, there am I in the midst"?

OPENING PRAYER:

"Lord, let us in season be grave,
In season gay;
Let us be faithful to thy grace,
Father, today.
Help us to labor earnestly,
And duly pray;
Let us be kind in word and deed,
Father, today."

—Adapted

HYMN: "From All That Dwell Below
the Skies," or the Doxology

SCRIPTURE READING: Romans 8: 26-39

HYMN: "I Have a Saviour"

PRAYERS (*as the leader may direct*):

For a consciousness of the constant pleading of Christ and the Spirit, that we may be accepted of the Father.

For a carefulness in life and prayer, lest we grieve the Master by our blindness and carelessness.

For the release of our wills, that we may yield ourselves wholly to the will of God for us.

For the conversion of all among us who have not accepted the offer of abundant life.

The leader may pray: Look upon us, O God of love and mercy, and shed thy grace abroad in our hearts. Speak to the hesitating souls and the souls beclouded with doubt. May thy Spirit make them sure of their adoption as children of the Most High, and fill them with abounding faith in thy gracious love and mercy. In the name of Him who ever liveth to make intercession for us. Amen.

SERVICE OF DEDICATION AND DECISION:
(*The plan for this part of the program will depend on the customs of the school, and the time to be allotted to it. The superintendent or pastor may give a brief call to accept Christ as Lord, or the teachers may present Christ's claims in their classes. Opportunity for public profession of faith may be given during a moment of quiet devotion while heads are bowed. A soloist or quartet may be utilized to create an atmosphere of prayer and reverence.*)

HYMN: "My life, My Love, I Give to Thee"

BENEDICTION:

"The Lord be with us as we walk
Along our homeward road;
In silent thought or friendly talk,
Our hearts be near to God." Amen.

The Appearances after the Resurrection

John 20: 18—21: 25

John 20: 19-31

19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his

hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

KEY VERSE: *I am alive for evermore.*—Rev. 1: 18

TO BE READ EACH DAY

Mar. 22. M. Appearance to Ten Apostles. John 20: 19-23

Mar. 23. T. Appearance to Eleven Apostles. John 20: 24-29

Mar. 24. W. Appearance to Two Disciples. Luke 24: 27-35

Mar. 25. T. Appearance to Seven Apostles. John 21: 1-7a

Mar. 26. F. Appearance to Paul. Acts 9: 1-9

Mar. 27. S. Witnesses of the Resurrection. 1 Corinthians 15: 1-8

Mar. 28. S. "Christ the Firstfruits." 1 Corinthians 15: 20-26

SCRIPTURE SAYS

By W. W. Adams

With this lesson we bring to a close this series of lessons in the Gospel of John. There is not space here to review these lessons, but we may be sure that great blessing has come to everyone who has taken advantage of the opportunity they afforded to study John's Gospel.

Attention has been directed particularly to the "signs," or miracles, recorded by John. Along with these mighty works, and interwoven with them, we have found some lengthy and profound discourses given by Jesus. John's Gospel is characterized by these discourses; and not only by the number of them, but also by their nature. Matthew has recorded some great discourses by Jesus, but they are strikingly different from those recorded by John. Mark has few discourses, his Gospel being mainly a record of Jesus as a worker. Luke combines works and teachings. His book is strikingly marked by parables. It was John's peculiar privilege and purpose to record many of Jesus' most profound and intimate discourses, along with some special "signs."

This lesson follows logically after the preceding lessons, especially the one last Sunday. For then we followed Jesus' thought in his intercessory prayer. That prayer, we recall, was uttered only a few hours before his death. It was, in reality, in preparation for his death—preparing

himself primarily, his disciples secondarily.

We shall do well to read all the verses intervening between John 18: 1 and 20: 18. Note carefully the full story of Jesus' self-surrender to his enemies, of his trial, and of his death and burial. This leads up to today's lesson, which has to do with the appearances of Jesus after his resurrection.

We need not stop to investigate the historical questions involved in the resurrection appearances. Certainly there is no occasion for making a comparative study of the appearances, as found in the different Gospels. Such a study does not fit into the purpose of these lessons. No one knows how many times Jesus appeared during the forty days. There is uncertainty even concerning the number of appearances that are recorded in the Four Gospels. Most of the recorded appearances stand out clearly from all others, but some, however, are not so distinct. A brief reference to an appearance, with no details given, as found in one Gospel, may or may not be the same one mentioned likewise briefly in another Gospel. But one thing we do know: Jesus appeared as often as was needed to complete the training of his future interpreters.

John clearly records four appearances. The Scripture passage printed for today's lesson includes the second and third of these appearances.

The first one, recorded in John 20: 11-

18, was to Mary Magdalene alone. This seems to be the first appearance of Jesus on the morning of the resurrection. Mary went early, before daylight, to the tomb. She found the grave open, the stone having been rolled away. Apparently she looked in and observed that Jesus' body was not there. She ran back and reported to Peter and the other disciples that the body of Jesus had been taken away and that she did not know where the robbers had taken it.

Peter and John ran to the tomb. John outran Peter. He looked in and saw how things were arranged within, but he himself stood outside. Soon Peter came up and dashed into the tomb. However, he made careful note of what lay inside. John then came in; he likewise made careful observation and believed. What he saw was to him sufficient evidence that there had been no grave robbery, but a resurrection. Though he had not yet connected these things with the promises made in the Scriptures, yet he believed. Then the two men left.

Mary was standing outside the tomb weeping. She looked into the tomb. She beheld two angels. They asked why she was weeping. She repeated to the angels what she had told earlier to the disciples.

Having spoken, she turned about and saw Jesus. She, of course, did not recognize him. He asked her why she was weeping and whom was she seeking. She, thinking him to be the gardener, asked

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him to tell her where he had placed the body. Jesus said, "Mary." She recognized him at once. He quickly turned her thoughts away from him and to the other disciples. She went at once and told them what she had seen and what Jesus had said to her.

John passes over the other appearances of that same day, hurrying along to one that occurred that evening. At this point our lesson passage begins.

I. Jesus Commissions the Disciples (John 20: 19-25)

How many there were in this company of disciples, we cannot tell. Clearly others besides the apostles were present. According to Luke, the two from Emmaus and "the eleven . . . and them that were with them" were in this company (Luke 24: 33).

The time was late on the day of the resurrection. The disciples were afraid of the Jews. They had all doors shut tight. Jesus appeared suddenly in their midst. He spoke first: "Peace be unto you." They needed that brief word, for events of the last days, together with his sudden visit, had greatly agitated them. He then did something that gave them even greater assurance that it was really he. "He shewed unto them his hands and his side." They recognized him and rejoiced in the recognition. How they rejoiced, whether in changed countenance, in spoken words, or in both, we cannot know.

Then there fell from Jesus' lips words that were filled with weighty meaning. "Peace be unto you: as my Father hath sent me, even so send I you."

Some lessons back we were considering the mission of the Christian church. You may recall that we found that there is little unity of effort among church members, and that this condition exists because there is widespread confusion regarding the mission of the church, and therefore regarding the mission of the individuals who compose the church. We now face a verse to be carefully considered in this connection.

"As my Father hath sent me, even so send I you." This is a comparative clause. Jesus sends us *as* the Father sent him.

To understand *my* commission I must understand *Christ's* commission. Now, we cannot tarry here to study in detail Christ's commission, but we may point out the elements in Christ's commission that carry over into our commission.

1. The *purpose* is the same. That purpose is nothing less than the redemption of men, and through these redeemed folk, the establishment, or realization, of the kingdom of God. This all-inclusive and permanent mission lies at the very center of Jesus' words, spoken almost immediately. "Whose soever sins ye

remit, they are remitted unto them; and whose soever sins ye retain, they are retained." That is to say: "The remission of sins from now on depends upon you. I have made remission possible; it is now your mission to make it a reality." Sobering words, these! The eternal destiny of immortal souls depends upon us!

2. The basic *equipment* is the same. Jesus had wrought out his ministry in the power of the Holy Spirit; so he now sends forth men to represent him. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." It is only by this power that they can carry forward his work.

Elsewhere we learn of other interesting parallels between Christ's mission and our own.

Thomas had not been present at this meeting. When the disciples who were present first saw Thomas, they announced plainly, "We have seen the Lord." Thomas was emphatic in what he said. He did not say that the resurrection could not be true, or was not true. He merely declared that he was determined to investigate with care and to make sure that there was no mistake or deception in the matter. We owe a great deal to Thomas—not to his doubts, but to his demand for unimpeachable evidence. We, too, feel that unless we can look into the flesh wounds and thrust our fingers into them, we cannot believe!

II. Jesus Convinces Thomas (John 20: 26-29)

One week later the eleven were together again. This time, Thomas was present. Jesus came into the room, where all doors were shut. He greeted them as before: "Peace be unto you." Then he turned directly to Thomas and granted Thomas' request. He said, in effect: "Come, Thomas, satisfy yourself. Here are my hands and my side. Examine me for yourself. Then cease being faithless."

That was enough. Thomas exclaimed, "My Lord and my God."

Jesus both recognized and rebuked Thomas' confession. That Thomas had believed was good, but he had done so only on the ground of seeing. No other evidence had been convincing to him. "Blessed are they," said Jesus, "that have not seen, and yet have believed." In other words, "I pronounce my blessing upon, I congratulate, those who in later years will believe upon the basis of other evidences than physical seeing." In addition to the physical evidences of Jesus' resurrection are the evidences within the realm of the spirit, where men's lives are changed. Others will catch the secret of transformed human lives and will be won by the simple testimony of people who have met the

risen Christ and found him able to meet the deepest needs of their souls.

III. John Convinces His Readers (John 20: 30-31)

John had not undertaken to write the history of Jesus. His purpose had centered in his readers. It had been a religious purpose.

Jesus had done many other signs "in the presence of his disciples." John had witnessed them, but he had not attempted to tell the full story.

John had recorded enough of the story of Jesus, however, to accomplish his double purpose. First, it was to bring his readers to full belief in Jesus as the Messiah, God's Son. Looking back over this Gospel we can see that the events John related were selected in line with that purpose. Jesus' works and words would lead any sincere reader to recognize him as the Messiah, God's Son. Second, it was to bring the readers, through faith in Jesus, into the possession of life—eternal life. Not until his readers live eternally in Christ has John accomplished his purpose in writing his Gospel.

LESSON APPLIED

By Howard K. Williams

The lesson today closes our study of John's Gospel. Much has had to be omitted. Much has been omitted between last Sunday's lesson and today's. And today we can but glance at the appearances other than those narrated in the printed passage of Scripture.

The First Easter Day

Five times the crucified and buried Lord appeared that day, not dead but living. He had risen from the grave. It was hard, almost impossible, to believe; yet there he was, the same, and yet how different! Yes, it seemed unbelievable, too good to be true. Yet it was too necessary to be false.

Mary had seen him and heard him speak, near the place they had buried him.

Peter and John had seen the empty tomb.

The women coming to anoint his body for permanent burial had seen him.

Then he had appeared to Peter.

And now night had come and the disciples had gathered to talk about the strange happenings. While they talked, two disciples who had gone to Emmaus came running to them, saying, "We have seen the Lord!"

Even as they spoke, Jesus suddenly appeared in their midst and they heard that familiar voice saying, "Peace be unto you!" How full of awe! Yet how reassuring!

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A week went by and again on the first day the disciples were gathered. This time Thomas was present. He had said, "Except I shall see in his hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." On this occasion Jesus again appeared in their midst and generously showed Thomas his wounds.

Other appearances followed that are not recorded in John—in Galilee, in Jerusalem, and on Olivet where he was taken up into the unseen after promising to be with them always. Now let us note some lessons from our text.

Jesus Came

Specifically we are told that the doors were shut. Perhaps the disciples had secretly gathered to talk about the strange happenings of the day, and for fear of the Jews they had shut and barred the door. As they talked there came a sudden hush. There Jesus stood in their midst, and yet the door had not been opened. You say, "Impossible!" Why should it be? Jesus was now living more in the spiritual world than in the physical, and the spiritual is not subject to material laws.

During his stay on earth between the resurrection and the ascension, Jesus appeared and disappeared at will, apparently free from the restrictions of physical laws. He was the same, and yet he was different. His personality had not changed, but his body had. Perhaps we have here an inkling of our own life beyond the grave. Time and space and things shall not limit us. We shall know and recognize those whom we love, but all the ugliness will have disappeared.

"Peace Be unto You"

Once again they heard the greeting of their beloved Friend—the same tone of voice, and the same kindly consideration for them. His greeting recalled the dreadful night of his arrest when he had said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." No, the world never would have thought that peace would come through the cross and its sadness. But now the disciples were better prepared to understand. Now they knew the peace of victory over death. We have been too much inclined to think of heaven as being altogether different and unconnected with what we know here. Jesus did not teach that.

"We'll catch the broken thread again, And finish what we here began,"

... if "what we here began" is worth finishing! Let us so accustom ourselves to living in the spiritual realm here, that we shall merely continue to live that way—only better, much better—after we

have passed through the archway from the seen to the unseen.

"So Send I You"

Whom do you represent? An ambassador representing a nation in a foreign land carries with him the dignity, the reputation, and the power of his nation.

A man came to my door one day, saying, "I'm from the so-and-so brush company." He spoke the words in a tone of such complete confidence that I had no doubt that he was convinced of the integrity of his firm and its products.

Jesus sends us out to represent him. If we really value him and trust him, how proud and yet how humble we should be as we go about representing him! Many people get their idea of Christ from the way we represent him.

"He Breathed on Them"

As Creator, God had breathed into man's nostrils the breath of life. As Redeemer, Jesus now breathed into his disciples the breath of eternal life. Equipped with the Holy Spirit, they were ready to go out into the world as representatives of Christ. They would forgive sins, because Jesus had forgiven. Verse 23 does not give the representatives of Jesus the power to forgive sins, but it makes them the channel through which Jesus' forgiveness should be made known. In proportion as the church is filled with the Holy Spirit shall she know Christ's attitude toward the sinner.

There is a story that once Queen Elizabeth gave a ring to the Earl of Essex, telling him that if he ever needed her help he should send the ring to her by a messenger. Later the earl was imprisoned by his enemies and condemned to death. He was desperately in need of help and sent the ring to the queen. But the Countess of Nottingham got possession of the ring and kept it until the earl had been executed.

That ring was the key to life or death for the earl.

So the church holds the keys of the kingdom, which Christ has entrusted to us. If we retain these keys and refuse to open the door for Christ to enter we shall be guilty of the death of the world. And, alas, we have done that too largely; for still the world is lost and many parts of the world have never even heard of Christ, while we, commissioned by him, hold the keys of their fate in our hands.

"Except I Shall See"

Why should we call him "doubting" Thomas? It was a reasonable stand that he took. I cannot believe on another's say-so, if my belief is to be enduring and firm. I must see. I must touch. I must experience. I must know. Everyone should be fully persuaded in his own

mind. A fine young fellow said to me recently, "I will be baptized if you say so, but I do not feel I am ready." I quickly answered, "I wouldn't even think of baptizing you under those conditions! You must first be convinced." Thomas was reasonable. He wanted to be sure. Later he could say, "I know." Before that experience he could only say, "I have heard."

And note that Jesus did think the request reasonable, for he gave Thomas the very proof he wanted and needed (vs. 27). I believe any sincere person who needs certain proofs will get them; but Jesus cannot deal with a trifler who says he does not believe in order to excuse himself from his obligations.

"My Lord and My God"

When a man is fully convinced of God, then he can be said to possess God. Thomas now "owned" Jesus as his Lord. Jesus belonged to Thomas. The attitude of certain slaves in the old South, was beautiful in many ways. While the master owned the slaves, the slaves felt that they owned their master. Such mutual ownership can be a beautiful relationship. "I am His," but also "He is mine." On that day long ago such a relationship was set up between Thomas and Jesus.

I want you to note also that Thomas called Jesus not only Lord, but also God. If this statement had not been true, it would have been blasphemous. If Jesus had not been God, he would not have been as honorable as Paul, who refused such worship with horror.

"These Are Written"

Now see John as he glances back over the Gospel he had written. He must have wondered himself at the marvelous beauty and depth of the work that the Holy Spirit had enabled him to do. Then he thinks of another and another and yet other incidents in the life of Jesus, and he writes, "And there are also many other things which Jesus did, and which, if they should be written every one, I suppose that even the world itself could not contain the books. . . ."

But enough has been written that we may believe in Jesus and that, so believing, we may have life through him. So we come to the close of this great book. What have you gained in this study? Do you believe? Do you have Christ's life flowing through you? In California I saw the rocky bed of what had been a stream. They called it a "river." I asked, "Is the name 'river' a memory or an anticipation?" Some so-called Christians are like that dry river bed; either Christ is a memory, a matter of history, or a dreamy, nebulous future hope. He must be a living, present experience if we really believe.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

August Comte once made the boast to Thomas Carlyle that he was going to institute a new system of thought, to be known as "Positivism," which, he predicted, would take precedence over Christianity because there would be "no mysteries" in it.

Thomas Carlyle replied, "Very good, Mr. Comte, very good. All you will need to do is speak as never man spake, and live as he [Jesus] lived, and be crucified, and rise again on the third day, and get the world to believe that you are still alive, then your new religion will have a chance to get on." Thomas Carlyle was right. Faith in Christ as a living person whose presence we can experience in our daily lives is at the very heart of Christianity.

The University of Virginia has in its library a very famous Bible that belonged to Thomas Jefferson, and from which he had cut from the gospels every reference to the supernatural, leaving only the account of Jesus as a great teacher of moral precepts who especially stressed the practice of brotherly love. So deleted, the record of Christ's life ends with the word "tomb." That may have satisfied Thomas Jefferson, but it will not satisfy most Christians. Their faith does not stop at Joseph's tomb. It goes on to embrace the Easter story which gives them faith to believe that death is not a blind alley, but the gateway to a better life.

Developing the Idea

Now consider, in the first place, that the experience of Christ's presence is in keeping with his promises to the disciples. To them he once said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Again he said, "Yet a little while, and the world seeth me no more; *but ye see me*: because I live, ye shall live also" (John 14:19). And in the Great Commission, he promised, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Knowing the authority with which he spoke, we cannot believe he would have said these things unless he had known they would be true.

Consider, in the second place, that faith in his living presence has spurred many a person on to heroic efforts for the Kingdom. David Livingstone once said, "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about

me, with the club knocking me to the ground, give it me back and I will still be your missionary."

But do you think David Livingstone would have felt that way if during those years he had not believed in the companionship of a living Saviour? It is said that once when he was warned not to go to a certain African village where the people were said to be particularly dangerous, David Livingstone turned to his New Testament and read, "Lo, I am with you alway, even unto the end of the world." Closing his Bible, he quietly said, "Those are the words of a Gentleman," and with the faith that Christ was with him, he went to the village, and won many to Christ by his courage, his kindness, and his message.

Again, faith in Christ as a living presence transforms Christianity from mere aspiration after certain ideals, and makes it a living fellowship. The strength of Christianity lies in "Not what, but Whom, I do believe," as John Oxenham phrased it. Christianity offers more than a demand for righteous living. It gives the promise of power for such living. And that power comes through the touch of a living Christ upon our lives as we place our faith in him. Once when a student told Kagawa that Christianity had failed, Kagawa quietly replied, "Mine hasn't." So a true Christian can say, "I believe Christ lives, because he lives in me." When we live for him, we can feel that he is beside us.

Now the fact that we worship a living Saviour challenges us to nobler living. It should challenge us to walk worthy of the risen Lord! For if Christ is with us, he goes where we go. How can we take him to a place that is unworthy? We must live as in his presence, for we are in his presence. He does not rule us from a tomb, but from the right hand of the Father. As the early Christians used to say, "He is risen, indeed!" He lives to judge, and to lead, and to inspire. Our responsibility is to follow.

Applying the Lesson

In connection with this lesson, one might study some of the great paintings that seek to emphasize Jesus' presence with us. *The Gospel in Art*, by Bailey, gives several such, along with excellent interpretations. A class might also discuss poems and hymns that stress his presence with us.

Discussing the Idea

What difference did it make to the disciples to believe that Christ was alive again? (For example, compare Matt. 26:69-72 with Acts 4:13.)

What are some bases for believing Christ is alive forevermore?

How can we feel Jesus' presence with us?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: "That Ye Might Believe"

PRELUDE: The hymn tune "Mt. Holy-oke"

INVOCATION: We call upon thee, O Lord; answer us, we beseech thee; speak to us of the certainty of life eternal. Amen.

HYMN: "Ye Servants of God, Your Master Proclaim"

PRAYER: "Blessed Lord, who hast caused all holy Scripture to be written for our learning; grant that we may in such wise hear them, read, mark, learn, inwardly digest them, that by patience, and comfort of thy Holy Word, we may embrace, and ever hold fast our blessed hope of everlasting life, through our Saviour Jesus Christ. Amen."

SCRIPTURE (passages telling of Christ's appearances after the resurrection, to be read by selected classes or persons):

1. Mark 16: 9, to Mary Magdalene
2. Matt. 28: 9, to the other women
3. Luke 24: 34, to Peter
4. Mark 16: 12, to the two of Emmaus
5. John 20: 19-24, to the ten disciples
6. John 20: 26, to the eleven disciples
7. John 21: 2, 4, 7, 13, to the seven by the Sea of Galilee
8. 1 Cor. 15: 6, to the five hundred
9. 1 Cor. 15: 7, to James, the Lord's brother
10. Matt. 28: 16-18, to all at his ascension

GLORIA PATRI

READING:

One came saying: "Your faith is vain.
There is no life eternal,
No world but this;
No grounds for fear or trembling,
No hope of after bliss.
For who has yet returned from death?
I say, your faith is vain."
And then, in sudden anguish, I
thought 'twas true,
My faith but poorly founded, my
proofs but few.

Few? Why, how could I have forgotten
The appearances of Christ, my
Saviour, the ten or more,
And how he was seen of many,
And to life threw open wide the door!
"Look, you doubter, someone has come
back to tell me!
I say, my faith is gain."

HYMN: "Look, Ye Saints"

BENEDICTION: The peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

The Book Browser

This month he rejoices that, despite the war, good books of wide variety may still be had

SINCE the reader probably has discovered it already, your old friend, the Book Browser, may as well admit that he has his pessimistic and cynical moments. In these columns about a year ago, he lamented the dire things which would soon befall the booklovers of the United States. He had what seemed good grounds on which to base that prediction, for before his eyes were the greatly curtailed output of books in Great Britain and the cheapened form in which such books as were published there made their appearance. It appeared inevitable that in this country government priorities, paper and metal shortages, and the loss of skilled workmen to the armed forces would have a similar unfavorable effect upon book publishing.

Candor now forces the Book Browser to admit that, though the better grades of book paper are hard to secure and the price of books must be higher than it was some years ago, conditions in general are much better than he anticipated. We already are well into the second year of the war, and there still is no shortage of worth-while books. In fact, in some cases, the war seems to have challenged authors to better thinking and more careful utterance. For all this, we should be duly grateful. Of course, no one really knows what will happen before the year is over. But hold on! There's the Browser's pessimism cropping up again.

■ Suppose we begin this month with a slender volume, first printed in England, and entitled *The Hope of a New World*.¹ It is the work of William Temple, the honored Archbishop of Canterbury. The importance of this book, so the Browser believes, is far greater than its small size might suggest.

Dr. Temple does not minimize the gravity of the world situation, for he has been too close to the front to permit any casual or interested-spectator attitude. Nor does he minimize the difficulty of the work which will need to be done after victory has been achieved on the field of battle. But he does foresee the possibility of bringing out of the present struggle a new and infinitely better world. This new world will not come into being automatically; indeed, the most that a military victory can do is to make such a new world possible. Whether it then becomes a reality or remains only a dream will depend upon how many there are within the Allied Nations who can divest themselves of the spirit

of revenge, who can think as clearly as Dr. Temple does concerning the fundamental issues, and who will show themselves willing to undertake the burdens and sacrifices which are inevitable, if the blessings of a new world are to be enjoyed.

■ *Ascent to Zion*,² written by S. Arthur Devan, is a fresh and stimulating discussion of the entire subject of worship. It gives a brief résumé of the history of worship, explains its numerous forms, and gives many practical suggestions for the conduct of worship; its publication, accordingly, will be hailed by all who wish to see the services of our American Protestant churches made more effective in terms of inspiration and spiritual help to the worshipers. Dr. Devan writes well, and adding more than a little to the Browser's interest in these chapters is a touch of spontaneous and wholesome humor which now and again flashes forth from them.

In Dr. Devan's opinion, something more than an embellishing of our present forms of worship is called for. There must be, he thinks, a thoroughgoing reformation, and this will include "restoring the Communion to the primacy and frequency which it had in primitive Christianity." This may sound strange to Baptist ears, but the author defends his position ably. Furthermore, he thinks church leaders are called upon to "think through the whole question of ritual and ceremonial."

Books Reviewed

¹ *The Hope of a New World*. By William Temple, Archbishop of Canterbury. The Macmillan Company, 1942. 125 pages. Price, \$1.35.

² *Ascent to Zion*. By S. Arthur Devan. The Macmillan Company, 1942. 251 pages. Price, \$2.50.

³ *Christian Symbolism in the Evangelical Churches*. By Thomas Albert Stafford. Abingdon-Cokesbury, 1942. 176 pages. Price, \$2.00.

⁴ *The Funeral: A Source Book for Ministers*. By Andrew W. Blackwood, Westminster Press, 1942. 253 pages. Price, \$2.00.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

Dr. Devan has held important Baptist pastorates, notably that of the First Baptist Church, Plainfield, N. J. For ten years he was Chaplain and Professor of Religion at Hampton Institute, Virginia. At present he is Director of the General Commission on Army and Navy Chaplains, a post for which he is well qualified by reason of his experience as a chaplain in World War I.

■ A book of very different character, yet pointing in somewhat the same general direction as the preceding, is *Christian Symbolism in the Evangelical Churches*,³ by Thomas Albert Stafford.

Dr. Stafford points out that Calvinism stripped the early evangelical churches of the hundreds of distinctive symbols by which Christian art, in earlier centuries, had sought to represent the personages, doctrines, and meanings of the Christian religion. We are now witnessing in America a renewal of interest in these art forms, and they are being employed increasingly in the evangelical churches. But sometimes this usage has been accompanied by more enthusiasm than understanding and propriety. The book should be of help at this point, for it illustrates all of the principal symbols, and gives their meaning and proper use. Completing the book is a helpful glossary, defining ecclesiastical terms and usages.

Now, it occurs to the Browser that there may be another side to this question of liturgical worship; in fact, he feels sure there is. But until someone comes along with a book of comparable scholarship giving the arguments on the other side, it appears that the advocates of a more liturgical form of worship will continue to have things pretty much their own way.

■ From his examination of the book, the Browser judges that *The Funeral: A Source Book for Ministers*,⁴ by Andrew W. Blackwood, contains about everything that a young minister might want to know about the proper conduct of funeral services. Suggestions are given for simple funerals and for those more elaborate ones made necessary when the deceased has held some high public office. There also are suggestions—very sensible ones—about the pastor's ministry to the dying. Many experienced ministers likewise will be grateful for the counsel of this book.

Obediently yours,

B. BROWSER

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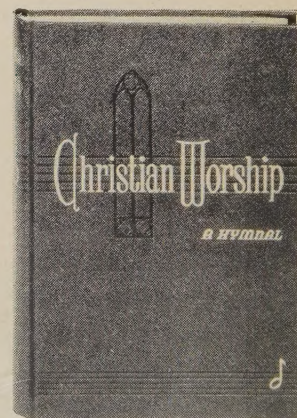
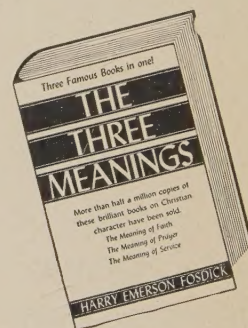
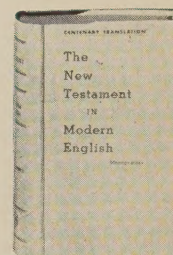
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